

T H E
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HISTORY.

ART. I. *The History, Civil and Commercial, of the British Colonies in the West-Indies: in Two Volumes.* By Bryan Edwards, Esq., of the Island of Jamaica. 2 vols. 4to. About 500 pages each. With a large Map and Tables. Price 2l. 2s. in boards. Stockdale. 1793.

COLONIES, until of late, have ever been considered as objects on the possession and prosperity of which the welfare, and even the safety of the mother countries, have in a great measure depended. The enfranchisement of America has however contributed not a little to shake this doctrine, and taught nations to cherish and to depend upon their own internal strength and resources, rather than on a distant and precarious assistance.

Yet, true as this may be in general, it is the opinion of many, that, circumstanced as this country is, our West-India islands ought to be considered as prime objects of our attention; for by occupying a capital of more than seventy millions of pounds sterling, employing a quantity of shipping exceeding one hundred and fifty thousand tons, and paying a sum in annual duties of at least one million and eight hundred thousand pounds, they add not a little to our wealth and consequence. A work like the present therefore, containing a correct and judicious account of their soil, climate, produce, manners, and customs, cannot fail to be peculiarly interesting.

It is thus that Mr. Edwards expresses himself in his preface:

‘The discovery of a new hemisphere by Christopher Columbus, and the progress of the Spaniards in the conquest of it, have been deservedly the theme of a long series of histories in the several languages of Europe; and the subject has been recently resumed and illustrated by a celebrated writer among ourselves.—It is not therefore my intention to tread again so beaten a track, by the recital of occurrences of which few can be ignorant, if the noblest exertions of the human mind, producing events the most singular and important in the history of the world, are circumstances deserving admiration and inquiry.

‘My attempt, which I feel to be sufficiently arduous, is:

‘To present the reader with an historical account of the origin and progress of the settlements made by our own nation in the West-India islands:

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‘ To explain their constitutional establishments, internal governments, and the political system maintained by Great-Britain towards them ;

‘ To describe the manners and dispositions of the present inhabitants, as influenced by climate, situation, and other local causes ; comprehending in this part of my book an account of the African slave-trade, some observations on the negro character and genius, and reflections on the system of slavery established in our colonies ;

‘ To furnish a more comprehensive account than has hitherto appeared of the agriculture of the sugar islands in general, and of their rich and valuable staple commodities, sugar, indigo, coffee, and cotton, in particular ;

‘ Finally, To display the various and widely-extended branches of their commerce ; pointing out the relations of each towards the other, and towards the several great interests, the manufactures, navigation, revenues, and lands of Great-Britain :

‘ These, together with several collateral disquisitions, are the topics on which I have endeavoured to collect, and convey to the public, useful and acceptable information. Their importance will not be disputed, and I have only to lament that my abilities are not more equal to the task I have undertaken.’

The remainder of the preface is occupied in exposing the theories of Buffon, the author of ‘ *Recherches Philosophiques sur les Americains*,’ and other speculative writers, who have maintained the inferiority of the animal and vegetable productions in the western hemisphere ; in condemning the criminal apology of Robertson for the execrable proceedings of the Spaniards in the new world ; and in thanking several respectable merchants in London, and a number of eminent planters in the West-Indies, for the communications afforded by them, in the course of the present work.

Book I. Chap. i. Geographical Arrangement.—Name.—Climate.—Sea-breeze, and Land-wind.—Beauty and singularity of the Vegetable and Animal Creation, &c.

The vast continent of America is divided by the isthmus of Darien into two great portions ; that narrow slip of land washed on one side by the Atlantic, and on the other by the Pacific Ocean, serving as a link to connect the immense chain. To the innumerable cluster of islands, extending in a curve from the Florida shore on the northern peninsula, to the gulph of Maracaybo on the southern, geographers have been pleased to give the denomination of the *West Indies*, from the name of India originally assigned to them by Columbus, who attempted to find a route to Asia by means of a western navigation.

‘ *Climate* —Most of the countries of which I propose to treat [says Mr. E.] being situated beneath the tropic of Cancer, the circumstances of climate, as well in regard to general heat, as to the periodical rains and consequent variation of seasons, are nearly the same throughout the whole. The temperature of the air varies indeed considerably, according to the elevation of the land ;

land; but with this exception, the medium degree of heat is much the same in all the countries of this part of the globe.

'A tropical year seems properly to comprehend but two distinct seasons, the *wet* and the *dry*; but as the rains in these climates constitute two great periods, I shall describe it like the European year, under four divisions.

'The vernal season, or spring, may be said to commence with the month of May, when the foliage of the trees evidently becomes more vivid, and the parched savannas begin to change their russet hue, even previous to the first periodical rains, which are now daily expected, and generally set in about the middle of the month. These, compared with the autumnal rains, may be said to be gentle showers. They come from the south, and commonly fall every day about noon, and break up with thunderstorms; creating a bright and beautiful verdure, and a rapid and luxuriant vegetation. The thermometer at this season varies considerably; commonly falling six or eight degrees, immediately after the diurnal rains: its medium height may be stated at 75° . After these rains have continued about a fortnight, the weather becomes dry, settled and salutary; and the tropical summer reigns in full glory. Not a cloud is to be perceived, and the sky blazes with irresistible fierceness. For some hours, commonly between seven and ten in the morning, before the setting in of the sea-breeze or trade-wind, (which at this season blows from the south with great force and regularity until late in the evening,) the heat is scarcely supportable; but no sooner is the influence felt of this refreshing wind, than all nature revives, and the climate, in the shade, becomes not only very tolerable but pleasant. The thermometer now varies but little in the whole twenty-four hours: its medium, near the coast, may be stated at about 80° . I have seldom observed it higher than 85° at noon, nor much below 75° at sun-rise.

'The nights at this season are transcendently beautiful. The clearness of the heavens, the serenity of the air, and the soft tranquillity in which nature reposes, contribute to harmonize the mind, and produce the most calm and delightful sensations. The moon too, in these climates, displays far greater radiance than in Europe: the smallest print is legible by her light, and in the moon's absence her function is not ill supplied by the brightness of the milky way, and by that glorious planet Venus, which appears here like a little moon, and glitters with so refulgent a beam as to cast a shade from trees, buildings, and other objects, making full amends for the short stay and abrupt departure of the crepusculum or twilight.

'This state of the weather commonly continues, with little variation, from the beginning of June until the middle of August, when the diurnal breeze begins to intermit, and the atmosphere becomes sultry, incommodious, and suffocating. In the latter end of this month, and most part of September, we look about in vain for coolness and comfort. The thermometer occasionally exceeds 90° , and instead of a steady and refreshing wind from the sea, there are usually faint breezes and calms alternately. These are preludes to the second periodical or autumnal season. Large

towering clouds, fleecy, and of a reddish hue, are now seen, in the morning, in the quarters of the south, and south-east; the tops of the mountains at the same time appear clear of clouds, and the objects upon them wear a blueish cast, and seem much nearer to the spectator than usual. When these vast accumulations of vapour have risen to a considerable height in the atmosphere, they commonly move horizontally towards the mountains, proclaiming their progress in deep and rolling thunder, which reverberates from peak to peak, and answered by the distant roaring of the sea, heightens the majesty of the scene, and irresistibly lifts up the mind of the spectator to the great author of all sublimity.

‘The waters, however, with which these congregated vapours load the atmosphere, seldom fall with great and general force until the beginning of October. It is then that the heavens pour down cataracts. An European, who has not visited these climates, can form no just conception of the quantity of water which deluges the earth at this season: by an exact account which was kept of the perpendicular height of the water which fell in one year at Barbadoes (and that no ways remarkable), it appeared to have been equal to sixty-seven cubical inches.

‘It is now (in the interval between the beginning of August and the latter end of October) that hurricanes, those dreadful visitations of the Almighty, are apprehended. The prognostics of these elementary conflicts have been minutely described by various writers, and their effects are known by late mournful experience to every inhabitant of every island within the tropics; but their immediate cause seems to be far beyond the limits of our circumscribed knowledge.

‘Towards the end of November, or sometimes not till the middle of December, a considerable change in the temperature of the air is perceivable. The coasts to the northward are now beaten by a rough and heavy sea, roaring with incessant noise; the wind varies from the east to the north-east and north, sometimes driving before it across the high mountains, not only heavy rains, but hail; till at length the north wind having acquired sufficient force, the atmosphere is cleared; and now comes on a succession of serene and pleasant weather, the north-east and northerly winds spreading coolness and delight throughout the whole of this burning region.

‘If this interval therefore, from December to March, be called winter, it is certainly the finest winter on the globe. To valetudinarians and persons advanced in life, it is the climate of paradise.’

After this very favourable account of the climate, our author treats of the sea-breeze, and also of the night, or land-wind, which refreshes all the mountainous countries under the torrid zone, ‘blowing on all sides from the land towards the shore, so that on a north shore the wind shall come from the south, and on the south shore from the north.’ Where there are no mountains, there is no land-breeze.

We here most cordially join Mr. E. in his reprobation of the execrable cruelties committed by the Spaniards on the natives of
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the West-India islands, and in common with him, feel a generous indignation against those writers who would palliate their enormities. Instead of being impenetrable and unhealthy deserts when discovered by Columbus, as has been falsely asserted, these islands seem to have afforded a peaceable, and even delicious retreat, to a happy class of men, whom it would be unjust to denominate savages.

‘ It is true [says our author] that after the Spaniards, in the course of a few bloody years, had exterminated the ancient and rightful possessors, the earth, left to its own natural fertility beneath the influence of a tropical sun, teemed with noxious vegetation. Then, indeed, the fairest of the islands became so many frightful solitudes, impervious and unwholesome. Such was the condition of Jamaica when wrested from the Spanish crown in 1655, and such is the condition of great part of Cuba and Porto-Rico at this day; for the infinitely wise and benevolent Governor of the universe, to compel the exertion of those faculties which he has given us, has ordained, that by human cultivation alone, the earth becomes the proper habitation of man.

‘ But as the West-Indian islands, in their ancient state, were not without culture, so neither were they generally noxious to health. The plains or savannas were regularly sown, twice in the year, with that species of grain which is now well known in Europe by the name of Turkey wheat. It was called by the Indians *mabez*, or *maize*; a name it still bears in all the islands; nor does it require very laborious cultivation. This however constituted but a part only, and not the most considerable part, of the food of the natives. As these countries were at the same time extremely populous, both the hills and the valleys (of the smaller islands especially) were necessarily cleared of underwood, and the trees which remained afforded a shade that was cool, airy, and delicious. Of these, some, as the papaw and the palmeto (mountain cabbage) are, without doubt, the most graceful of all the vegetable creation. Others continue to bud, blossom, and bear fruit throughout the year. Nor is it undeserving notice, that the great father of mankind has displayed his goodness even in the structure and formation of the trees themselves; for the foliage of the most part springing only from the summit of the trunk, and thence expanding into wide-spreading branches, closely but elegantly arranged, every grove is an assemblage of majestic columns, supporting a verdant canopy, and excluding the sun, without impeding the circulation of the air. Thus the shade, at all times impervious to the blaze and refreshed by the diurnal breeze, affords not merely a refuge from occasional inconvenience, but a most wholesome and delightful retreat and habitation.

‘ Such were the orchards of the sun, and woods of perennial verdure; of a growth unknown to the frigid clime, and less vigorous soil of Europe; for what is the oak compared to the cedar or mahogany, of each of which the trunk frequently measures from eighty to ninety feet from the base to the limbs? What European forest has ever given birth to a stem equal to that of the ceiba (the wild cotton-tree), which alone, simply rendered concave, has
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been known to produce a boat capable of containing one hundred persons? Or the still greater fig (the banyan-tree of the East-Indies), the sovereign of the vegetable creation,—itself a forest?

Chap. ii. Of the Charaibes, or ancient inhabitants of the Windward Islands.

The Charaibes, or, as they are more commonly termed, Caribbees, were a fierce nation, totally different from the quiet and peaceable inhabitants of Cuba, Hispaniola, Jamaica, and Porto Rico. Instead of a people of Florida, they are thought by Mr. E. to have been a colony from South America.

Chap. iii. Of the natives of Hispaniola, Cuba, Jamaica, and Porto Rico.

These are supposed by our author to have been descended from a colony of Arrowauks, a people of Guiana.

Chap. iv. Land animals used as food.—Fishes and wild fowl.—Esculent vegetables, &c.

The following is a list of the quadrupeds, which were found in the West-Indies, on their discovery: The acouti, the pecary, the armadillo, the opossum, the racoon, the musk-rat, the alco, and the smaller monkey; in all eight. The woods still abound with two great delicacies, the iguana, and the mountain crab; the marshes contain plenty of wild fowl; and the seas swarm with fish of various kinds, but it did not enter into our author's plan to enumerate and describe them in the present work.

Book II. Chap. i. Jamaica.

This island was discovered by Christopher Columbus, in his second expedition to the West-Indies, on Saturday the 3d of May, 1494. The subsequent transactions of the Spaniards, in the settlement of this country, are but little known: this far is certain, however, that Diego Columbus, in consequence of a compromise with the emperor, transferred all his claims to the crown of Spain, on condition of receiving a grant of the province of Veragua, and the island of Jamaica, with the title of duke of Veragua and marquis de la Vega. On his dying, like his brothers, without male issue, his sister Isabella, wife of the count de Gelvez, became sole heiress of the family of Columbus, and conveyed by her marriage all her rights to the house of Braganza, in which they are supposed to have vested until the year 1640, when they reverted by forfeiture to the crown of Spain, in consequence of the revolution which placed John duke of Braganza on the throne of Portugal.

Such was the mutual jealousy and distrust between the Spanish and Portuguese colonists, that sir Anthony Shirley met with little resistance, when he invaded the island, and plundered its capital, in 1596.

Chap. ii. Cromwell vindicated for attacking the Spaniards in 1655.—Their cruelties in the West-Indies, in contravention of the treaty of 1630, &c.

The bold and victorious protector is here extolled for having avenged the perfidy and haughtiness of Spain, by the conquest of
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one of her principal islands; for previous to the period, in which he rendered the name of an Englishman, in his own expressive words, 'as respectable as that of a Roman of old,' it had been customary for that nation to assume the sole right to the navigation of those seas, and to execute, or send to the mines, the subjects of all other countries, found in them. We learn from Thurloe's State Papers, that a Spanish minister affirmed in a conference, 'that to ask a liberty from the inquisition, and free sailing in the West-Indies, was to ask his master's two eyes.'

On the capture of the island, in May 1655, the whole number of the white inhabitants of Jamaica did not exceed fifteen hundred; in short, although the Spaniards had possessed the settlement during a whole century and a half, not one hundredth part of the 'plantable land' was in cultivation, when the English made themselves masters of it, although, after the extermination of the Indians, they had recourse to Africa for slaves, in order to cultivate their possessions.

Chap. iii. Proceedings of the English in Jamaica, after its capture, &c.

It was the intention of Cromwell to establish a civil government, on very liberal principles, but this was protracted for a considerable time, on account of the situation of the settlement, which made martial law necessary. But as the protector was bent on peopling Jamaica, he sent instructions to the governor of Barbadoes, and the other British colonies to windward, to encourage planters, &c. to remove thither, on the assurance of having lands assigned to them. He dispatched an agent to New England, on a similar errand, as well as to engage the people of the northern provinces to furnish provisions to the newly-acquired territory; and he also desired his son Henry, major general of the forces in Ireland, to engage two or three thousand persons, of both sexes, to remove thither.

In order to conciliate the affections of the colonists, Charles II. reappointed D'Oyley, one of Oliver's officers, to the chief command, by a commission which was dated on the 13th of February, 1661. The governor was at the same time directed to release the army from military subordination, to erect courts of judicature, and, with the advice of a council *to be elected by the inhabitants*, to pass laws suitable to the exigencies of the colony.

This memorable appointment of general D'Oyley, with a council elected by the people, may be considered as the first establishment of a regular civil government in Jamaica, after the English had become masters of it; but in order to create full confidence of security in the minds of the inhabitants, further measures were necessary on the part of the sovereign; and they were readily adopted. D'Oyley desiring to be recalled, the lord Windsor was nominated in his room, and directed to publish, on his arrival, a royal and gracious proclamation, wherein for the purpose of encouraging the settlement of the country, allotments of land were offered under such terms as were usual in other plantations, with such farther convenient and suitable privileges and immunities, as the grantees should reasonably require, &c. The proclamation then proceeds in the words following:

“ And we do further publish and declare, that all the children of our natural born subjects of England, to be born in Jamaica, shall from their respective births be reputed to be, and shall be, free denizens of England, and shall have the same privileges, to all intents and purposes, as our free-born subjects of England; and that all free persons shall have liberty, without interruption, to transport themselves and their families, and any of their goods (except only coin and bullion), from any of our dominions and territories to the said island of Jamaica.”

‘ These important declarations have always been justly considered, by the inhabitants of Jamaica, as a solemn recognition and confirmation by the crown, of those rights which are inherent in, and unalienable from, the person of a subject of England, and of which, so long as he preserves his allegiance, emigration for the benefit of the state, cannot, and surely ought not, to divest him. Pursuant to, and in the spirit of the proclamation, the governor was instructed to call an assembly, to be indifferently chosen by the people at large, that they might pass laws for their own internal regulation and government; a privilege, which being enjoyed by such of their fellow subjects, as remained within the island, it is presumed they had an undoubted right to exercise, with this limitation only, that the laws which they should pass, were not subversive of their dependance on the parent state.

‘ Charles, who along with his ministers, had entered into a plan to subvert the liberties of the people at home, soon began to regard the privileges of the colonists with a jealous eye, and his suspicions encreasing with their numbers, broke out at length, into acts of open hostility and violence.

‘ In the beginning of 1768, the storm fell on Jamaica. A new system of legislation was adopted for this island, founded nearly on the model of the Irish constitution under Poynings’s act; and the earl of Carlisle was appointed chief governor for the purpose of enforcing it. A body of laws was prepared by the privy-council of England; among the rest a bill for settling a perpetual revenue on the crown, which his lordship was directed to offer to the assembly; requiring them to adopt the whole code, without amendment or alteration. In future, the heads of all bills (money bills excepted) were to be suggested in the first instance by the governor and council, and transmitted to his Majesty to be approved or rejected at home; on obtaining the royal confirmation, they were to be returned under the great seal in the shape of laws, and passed by the general assembly; which was to be convened for no other purpose than that, and the business of voting the usual supplies, unless in consequence of special orders from England.

‘ If we reflect only on the distance of Jamaica from Great Britain, we may pronounce, without hesitation, that it was impossible for the colony to exist under such a constitution and system of government. What misconduct on the part of the inhabitants, or what secret expectation on the part of the crown, originally gave birth to this project, it is now difficult to determine. The most probable opinion is this:—In the year 1663, the assembly of Barbadoes were prevailed on, by very unjustifiable means, as will hereafter be shown, to grant an internal revenue to the

crown,

crown, of $4\frac{1}{2}$ per cent. on the gross produce of the island for ever. It is not unlikely that the steady refusal of the Jamaica planters to burthen themselves and their posterity with a similar imposition, exciting the resentment of the king, first suggested the idea of depriving them of those constitutional franchises which alone could give security and value to their possessions. Happily for the present inhabitants, neither secret intrigue nor undisguised violence were successful. Their gallant ancestors transmitted to their posterity their estates unincumbered with such a tax, and their political rights unimpaired by the system of government attempted to be forced on them. "The assembly (says Mr. Long,) rejected the new constitution with indignation. No threats could frighten, no bribes could corrupt, no arts or arguments persuade them to consent to laws that would enslave their posterity." Let me add, as a tribute of just acknowledgment to the noble efforts of this gentleman's great ancestor, colonel Long, that it was to *him*, Jamaica was principally indebted for its deliverance. As chief judge of the island and member of the council, he exerted on this important occasion the powers with which he was invested, with such ability and fortitude, in defence of the people, as to baffle and finally overpower every effort to enslave them. The governor, after dismissing him from the posts which he had filled with such honour to himself, and advantage to the public, conveyed him a state prisoner to England.

' These despotic measures were ultimately productive of good. Colonel Long, being heard before the king and privy council, pointed out with such force of argument, the evil tendency of the measures which had been pursued, that the English ministry reluctantly submitted. The assembly had their deliberative powers restored to them, and sir Thomas Lynch, who had presided in the island as lieutenant governor from 1670 to 1674, very much to the satisfaction of the inhabitants, was appointed captain general and chief governor in the room of lord Carlisle.

' The crown, although discomfited on this occasion, renewed its vexatious proceedings, in order to procure a revenue from Jamaica, and at length a compromise was effected in the year 1728, when the assembly agreed to settle a standing and irrevocable revenue of 8,000*l.* on the express conditions however :

' 1st. That the quit rents arising within the island (then estimated at 1,460*l.* per annum) should constitute a part of such revenue.

' 2dly, That the body of their laws should receive the royal assent,

' And, 3dly, That all such laws and statutes of England, as had been at any time esteemed, introduced, used, and accepted, or received, as laws in the island, should be, and continue laws of Jamaica for ever.'

Chap. x. Situation, climate, face of the country, &c.

Jamaica is situated in the Atlantic ocean, about 4000 miles south west of England. It has the island of Hispaniola, at the distance of thirty leagues to the east; the island of Cuba, about the same distance, to the north; the gulph of Honduras to the west; and Carthagea, on the great continent of south America, to the south; distant one hundred and forty-five leagues.

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The centre of Jamaica is about $18^{\circ} 12'$ north latitude, and in longitude about $76^{\circ} 45'$ west from London. The climate, although tempered by the sea and land winds, is extremely hot from January to December; the days and nights are nearly of equal duration, there being little more than two hours difference between the longest day and the shortest; and there is but very little twilight.

The island is one hundred and fifty miles in length, and on a medium of three measurements at different places about forty miles in breadth.

These *data*, supposing it to be a level country, would give 3,840,000 acres: but a great part consisting of high mountains, the superficies of which comprise far more land than the base alone, our author thinks that one-sixteenth more, or 240,000 acres, ought to be allowed; so that the total may be fairly estimated at 4,080,000 acres. Of these, no more than 1,907,589 were *located*, or in other words taken up by grants from the crown, in November 1789; so that it appears, that upwards of one half of the land is considered as of no value, the expence of a patent being but trifling.

Upon the whole, little more than one million of acres are at this moment in cultivation; of these the sugar plantations, the number of which in March 1789 appears to have been 710, including the reserved lands for the purpose of supplying slaves, timber, firewood, &c., are stated to occupy 639,000 acres. The breeding farms, or pens, as they are usually called, do not exceed 400, and allowing 700 acres to each, they contain about 280,000 acres; all the minor productions, such as cotton, coffee, pimento, and ginger, and the whole of the provision plantations, do not exceed one half the extent of the pens.

The several species of grain cultivated in this island are:—

1st, Maize, or Indian corn, which commonly produces two crops in a year, and sometimes three.

2dly, Guinea corn, which produces but one crop.

3dly, Various kinds of calavances, a species of the pea.

4thly, and lastly, Rice, but in no great quantity.

The grasses are of an excellent quality. The first is an aquatic plant called *Scot's grass*, which is produced in swamps and morasses, and rises to five or six feet in height; the joints are long and succulent, and the vegetation wonderful. The Guinea grass may be considered as next to the sugar cane in point of importance, as most of the grazing and breeding farms in the island were originally created, and are still chiefly supported by means of this invaluable herbage. Its seeds were accidentally brought from the coast of Guinea, as food for some birds presented to Mr. Ellis, chief justice of the island.

The productions of the kitchen gardens of Europe thrive admirably in the mountainous parts. Several esculent plants, of native growth, such as the chocho, ochra, lima-bean, and Indian kale, are esteemed excellent. The variety of the fruits is only equalled by their excellence.

This chapter concludes with an authentic catalogue of the foreign plants in the botanical garden, among which we are happy

to find the true Ceylon cinnamon; the mango tree; the jaack, a species of the bread fruit tree; the tallow tree; the cochineal opuntia or nopal; &c.

Chap. v. Topographical description, &c.

Jamaica is divided into three counties, Middlesex, Surry, and Cornwall. The town of St. Jago de la Vega, situated on the river Coore, about six miles from the sea, is considered as the capital. The number of white inhabitants, calculated at 25,000 in 1780, is now said to be increased to 30,000. The freed negroes and people of colour were estimated, in 1788, at 10,000. The Maroons, who enjoy a limited degree of freedom, by treaty, are about 1400. Of negroes in a state of slavery the precise number, in December 1787, as ascertained on oath in the rolls from which the poll-tax is levied, was 210,894: they are supposed to be 250,000 at this moment. The sum total of the inhabitants accordingly amounts to 291,400.

The following account of the number of vessels of all kinds, their registered tonnage and number of men, which cleared out from the several ports of Jamaica in the year 1-87, exclusive of coasting loops, wherries, &c. will convey some idea of the trade of the island, the quantity of shipping, and the number of seamen to which it gives employment.

		No. of Vessels.	Tonnage.	Men.
For Great Britain	—	242	63471	7748
Ireland	—	10	131	91
American States	—	133	13041	893
British American Colonies	—	66	6133	449
Foreign West-Indies	—	22	1903	155
Africa	—	1	109	8
	Total	474	84788	9344

The amount of the imports is stated at 1,432,732l. 5s. 4d.

The exports, between the 5th of January 1787, and the 5th of January 1788, with the value in sterling money, according to the prices then current in the London markets, were as follows:

To what Parts.	Sugar.	Rum.	Melasses.	Pimento.	Coffee.	Cott. Wool.	Indigo.
To Great Britain	Cwt. qrs. lb.	Gallons.	Gallons.	lbs.	Cwt. qrs. lb.	lbs.	lbs.
Ireland	824706 2 25	1890540	2316	606994	3706 3 27	1899907	27223
American States	6829 —	106700	1800	2800	10 —	5500	400
Brit. Amer. Colon.	6167 —	327325	2300	6450	2566 — 2	1000	—
Foreign W. Indies	2822 —	207660	—	200	110 3 8	—	—
Africa	24 —	2200	—	—	2 —	—	—
Total	840548 2 25	2543025	6416	616444	6395 3 9	1906467	27623

(continued.)

To what Parts.	Ginger.	Cacao.	Tobacco.	Mahogany.	Logwood.	Miscellan. Articles.	Total Value.
To Great Britain	Cwt. qrs. lb.	C. q. lb.	lbs.	Tons. C.	Tons.	£. Value.	£. s. d.
Ireland	3553 2 15	82 3 15	18140	5783 4 95	6701	147286 3 4	2022814 7 10
American States	918 —	—	—	—	—	—	25778 10 —
Brit. Amer. Colon.	339 —	—	—	—	—	—	60095 18 —
Foreign W. Indies	4 —	—	—	—	—	—	26538 2 5
Africa	2 —	—	—	—	—	—	355 19 —
Total	4816 2 15	82 3 15	18140	5878 4 6701	—	—	2136442 17 3

‘Nothing now remains [adds the author] but to state the value of this island as British property; of which the estimate is formed as follows:—250,000 negroes, at fifty pounds sterling each, make twelve millions and a half; the landed and personal property to which these negroes are appurtenant (including the buildings) are very fairly and moderately reckoned at double the value of the slaves themselves; making twenty-five millions in addition to the twelve millions five hundred thousand pounds I have stated before; and in further addition, the houses and the property in the towns, and the vessels employed in the trade, are valued at one million five hundred thousand pounds more; amounting, in the whole; to thirty-nine millions of pounds sterling.’

Book III. Chap. i. Barbadoes.

This island was discovered by the Portuguese in their voyages from Brazil. The first English who landed there were the crew of a ship called the Olive Blossom, bound from London to Surinam, in 1605; but a grant of the island was not obtained from James I. until several years after that period. The foundation of James Town was laid in 1624. The island is about twenty-one miles in length, and fourteen in breadth, and contains 106,470 acres of land, most of which is in cultivation. The number of the inhabitants, and the annual produce of the soil, have wonderfully decreased of late years. The exports, in 1788, are stated to have amounted to 539,605l. 14s. 10d.

The following is said to be a just estimate of the inhabitants in 1778: Whites 16167, free people of colour 838, negroes 62,115.

In consequence of the dreadful hurricane on the 10th of October 1780, no less than 4326 of them (blacks and whites) miserably perished: the damage to the island was computed at 1,320,546l. 15s. sterling.

Chap. ii. Grenada and its dependencies.

Grenada was discovered by Christopher Columbus, in his third voyage, in the year 1498. The Charaibes were dispossessed by the French, and they, in their turn, were obliged to submit to the dominion of England. During the American war, this island was recaptured by a squadron under D'Estaing, but it was restored at the general pacification. The exports in 1788 amounted to 614,908l. 9s. 3d.

Chap. iii. St. Vincent and its dependencies, and Dominica.

The exports from St. Vincent amounted to 186,450l. 14s. 8d., and those of Dominica to 302,987l. 15s., in 1788, according to the report of the inspector general of Great-Britain.

Chap. iv. Leeward Charaibbean island government, comprehending St. Christopher's, Nevis, Antigua, Montserrat, and the Virgin islands.

The amount of the exports from the above islands, in 1788, was as follows: From St. Christopher's 510,014l. 0s. 5d.; from Antigua 592,596l. 15s. 8d.; from Montserrat and Nevis 214,141l. 16s. 8d.; and from the Virgin islands 1,483,712l. 5s. 3d.

All these settlements have declined greatly within these few years, owing to the intolerable and impolitic burthen of four and a half *per centum* on their exported produce; for being laid, not on the land, but on the produce of the land, it operates as a tax on industry, and becomes a penalty upon the man who contributes most to augment the wealth, commerce, navigation, and revenue of the mother country. It is considered by the planters as equal to ten *per cent.* on the net produce of their estates for ever, and will at length prove the ruin of those colonies.

Vol. II. is entirely occupied with miscellaneous subjects. Mr. E. commences with an examination of the characters of the European and Creole residents, in the various islands, the free negroes, the people of colour, and their various tribes or casts, &c. He then proceeds to treat of negroes in a state of slavery; and on the origin of the slave-trade, by which upwards of 74,000 unhappy

unhappy beings are yearly carried from their native country, in order to fertilize the European settlements in the West-Indies and America.

‘Of the miserable people [says our author] thus condemned to perpetual exile and servitude, though born in various and widely-separated countries, it is not easy to discriminate the peculiar names and native propensities. The similar and uniform system of life to which they are all reduced; the few opportunities and the little encouragement that are given them for mental improvement, are circumstances that necessarily induce a predominant and prevailing cast of character and disposition. “The day,” says Homer, “which makes man a slave, takes away half his worth,” and, in fact, he loses every impulse to action, except that of fear.

‘Thus, notwithstanding what has been related of the firmness and courage of the natives of the Gold coast, it is certain that the negroes in general, in our islands (such of them at least as have been any length of time in a state of servitude), are of a very distrustful and cowardly disposition. So degrading is the notion of slavery, that fortitude of mind is lost as free agency is restrained. To the same cause probably must be imputed their propensity to conceal, or violate the truth; which is so general, that I think the vice of falshood is one of the most prominent features in their character. If a negro is asked even an indifferent question by his master, he seldom gives an immediate reply; but, affecting not to understand what is said, compels a repetition of the question, that he may have time to consider, not what is the true answer, but what is the most politic for him to give’—In addition to this, our author asserts, that slavery, under it’s mildest form, is unfriendly to population: he proposes to meliorate the lives of the unhappy Africans, by rendering their *quantum* of labour certain and determinate; by securing to them their little *peculium*, or private property acquired by their own industry, &c; and by making them arbiters of the conduct of each other, in consequence of trial by jury, for petty offences.

A jealousy, in consequence of the late attempts to cultivate sugar for exportation in our settlements in the East-Indies, is evident throughout the latter part of this work: the advocates for this scheme being accused of attempting ‘to transfer the monopoly of the West-Indies, to the monopolists of the East.’

Before we take our leave of this article, we think it necessary to observe, that it has afforded us a considerable portion of information and amusement. In a commercial view, it stands unrivalled; as we have not any book, in our language, so replete with facts relative to the trade of the West-India islands, and more particularly of Jamaica, the most important of them all. The observations on the negro character are curious and interesting; and, much to the honour of Mr. E., he is neither the panegyrist, nor the apologist, of slavery. He has beheld it’s degrading effects on the human mind, and he no where pretends to justify what is unjust in it’s own nature, and cannot be rendered legitimate by either law or precedent!

Upon

Upon the whole, we think that the work deserves, and we have no doubt will meet with the attention of the public. o.

VOYAGES. TRAVELS. TOPOGRAPHY.

ART. II. *Voyages to the Madeira, and Leeward Caribbean Isles: with Sketches of the Natural History of these Islands.* By Maria R——. 12mo. 105 pages. Price 2s. 6d. sewed. Edinburgh, Hill; London, Cadell. 1792.

THIS small and unostentatious performance is not destitute of amusement. The traveller passes through the islands of Madeira, St. Christopher's, Antigua, and Barbuda. The description is partly geographical, but chiefly respects natural history. We extract an account of a volcanic mountain in St. Christopher's. P. 22.

A ridge of mountains runs through the island, declining each way towards the sea, so that there is scarcely a spot of level ground (of any extent at least) in St. Kitt's. The highest of this chain of hills is called Mount Misery, the summit of which is lost in the clouds, and visible only in an uncommonly clear day; sometimes the whole of it is concealed by a veil of bluish vapours that encircle it all round like a girdle; but, when entirely divested of fogs and mists, it certainly exhibits one of the most majestic objects the eye can behold. In the year 1787, three hardy Scotsmen boldly adventured to explore this mountain, which till that time was reckoned inaccessible. They proceeded, as justly as they could ascertain, to the height of 3711 feet, by fastening ropes to the branches of trees, and the craggy points of the rocks, and climbing thus, with a thousand hazards and difficulties, till they found it taper to a pinnacle of one immense solid rock; at the foot of which they erected a flag-staff, (which is now visible in a clear day with a telescope) and here concluded their perilous undertaking, finding it totally impossible to ascend any higher.—An immense crater sinks near 1000 feet almost perpendicular in this mountain, the bottom of which is nearly level, and may contain about fifty acres, seven of which consist of a lake or basin of rain-water; the rest is mostly covered with grass nearly six feet high, and trees, among which the delicious mountain cabbage is found in great abundance. To the north of this valley are six distinct cones, or hillocks, near 100 feet in height, and composed of lava, pumice, and a very fat argillaceous earth. The feeble remains of this tremendous volcano bursts out in as many mouths; and a stream of water, which takes its rise higher up the side of the grand crater, is partly absorbed in the chasms, and thrown out with a furious boiling noise and steam. Tetrahedral crystals of sulphur, alum in an efflorescent appearance, and likewise mineralized with iron, are abundant in the crannies of these little hills, and a very pure argillaceous and magnesian earth are to be found in great quantities; the water which springs here is much impregnated with alum and vitriolic acid; but, except a martial pyrites, no mineral is observed. Calcined lava, and the lava informis of Linnæus, are the only ones commonly seen, though a species of petroleum, or jet, has been found mixed with a hard stone of the calcareous kind, but very rarely. The thermometer generally at 212° of Fahrenheit's scale in the fissures of the Solfaterra.

Under

Under the head of natural history are described quadrupeds, birds and fishes, classed after Mr. Pennant; insects and plants, classed according to the Linnean system. The following account is given of the ground-lizard. P. 65.

'The ground-lizard is commonly of the colour of the earth on which it creeps; but those that affect living among trees are always of a vivid green like the foliage they inhabit. The body of the lizard is covered with shining pellucid scales, that assume a variety of glowing colours every time they move, besides their having the peculiarity of turning as black as jet if frightened. The tradition of this reptile's being attracted by, and fascinated with, the sound of music, is a fact of which, by experience, I can assert the veracity. I have frequently, when sitting in the garden, sung an air in a soft voice, which, in a few minutes, would draw the lizards from the shrubs and trees around to the spot where I was; where they would remain with their little heads gently inclined, their eyes immoveably rivetted to the place from whence the sound proceeded, and their glossy scales presenting a thousand different hues every moment; but, as soon as the air ceased, the charm was broke, and the lizards made a precipitate retreat, and concealed themselves among the bushes. This experiment I have frequently tried, and never once found it vary in its success.'

The Linnæan names of the following plants are unknown. P. 104.

'The *pomme rose-tree* bears a beautiful apple, about the size of a golden pippin, which exhales a charming odour like that of a rose, but, if possible, sweeter. The *franche pan* is a lactescent shrub, that grows with prodigious luxuriance here. The branches are strong and cylindrical; the leaves of a light green, shaded with dark brown stripes; the flower is shaped like that of the jessamine, but considerably larger; the petals are embellished with the glossy meal that is seen on those of the auricula; the inside of the corolla is white, but the transparency of the petals faintly tinge it with the rosy blush that colours the outside. This flower has likewise a delightful perfume. The *conque nut*, which grows on a vine, resembles the walnut in shape and colour; but the inside is a jelly full of seeds. The *bell-bush* is a pretty shrub, that bears a yellow funnel-shaped flower. The stalks are lactescent.' D.M.

ART. III. *A Tour through the Theatre of War, in the Months of November and December, 1792, and January, 1793. Interspersed with a Variety of curious, entertaining, and military Anecdotes. To which are subjoined, interesting Particulars of the Death of Louis XVI. By an Eye-witness of the Fact.* 8vo. pa. 148. pr. 3s. sewed. Owen. 1793.

THE author of this very interesting pamphlet begins with lamenting the prejudices entertained by the people of this country, in respect to foreign occurrences, and the very incorrect and erroneous information which they have received, relative to the affairs of France.

'I had heard so much [says he] of a petty faction lording it over a mighty nation; I had heard so much of a band of ragamuffins driving before them the most powerful, and best disciplined armies in Europe; I had heard so much of all religion being destroyed, because all religions were tolerated, that I could not help feeling a wish to visit the

the feat of these supposed wonders, and to see if such things really were. No stranger to the manners, the language, and the customs of the French, and not totally destitute of acquaintance in the provinces that have been so lately the theatre of war, I thought I might be as good a judge of the spirit, and resources of the French nation, as many who undertake to decide upon the subject, without having ever set a foot in France.'

Our traveller accordingly sets out upon his continental excursion, and reaches Dover, which he would have left unnoticed, had it been only the residence of 'inquisitorial custom-house officers, and imposing mariners;' but he observed a colony of French emigrants there, 'whose wan faces and melancholy looks,' bespoke the cares that preyed on their minds.

At Calais, he beheld one of the newly raised regiments take their departure; 'their arms were rusty, their accoutrements dirty, and some of them in the common dress of peasants,' but 'in their looks was much determination, and although embodied only a month, they marched and performed a few military motions with much precision. The native *allegresse* of the French, was here exhibited in lively colours. Some were laughing; some were singing in the ranks; some had their ammunition bread stuck upon their bayonets, and some had fiddles tied to their knapsacks.—*Vive l'égalité*.—No regard to rank and dignity is here a check to the freedom of social intercourse!'

At Dunkirk, instead of the famine which had been predicted, every thing betokened plenty; and at that place, as well as at Gravelines, while the people of this country were accusing their neighbours on the continent, with the invasion of property, and the disregard of all laws, human, and divine, the English nuns were living unmolested, and in the enjoyment of their usual revenues.

The suburbs of Lille presented a horrid picture of the devastations committed by the Austrians during the late siege; the lust, rapine, and plunder, displayed by these barbarous invaders, are very feelingly described. All the way from Calais to Valenciennes, scarcely a single man was to be seen, who had not assumed something of a military garb and appearance; some wore swords, some had feathers in their hats, and some were fully accoutred.

Mons was formerly a place of considerable strength, but the plough now passes over the ground where the outworks once stood. Such was the confidence of general Clairfayt in the strength of the position assumed by him at Jemappe, that he requested the emigrants to be under no apprehension, for 'if the French enter Mons,' said he, 'I will eat my horse.' The following is an account of the famous battle that threw Brabant under the dominion of the French republic.

'The action began early in the morning, by a heavy cannonade, which continued till the French general, perceiving that his artillery made little impression on the works of the Austrians, gave orders to the different regiments to form the attack. The enemy observing some of them doing so, under cover of the village of Quaregnor, set it on fire with shot and shells. The effect did not answer their expectations; for the wind blowing the smoke towards them, favoured the approach of the French much more than the village itself could have done. It required, however, no small effort of courage to advance along an open plain, exposed to a range of batteries, and redoubts

thundering from above, and to the regular and incessant fire of eighteen thousand of the best disciplined troops in Europe.

General Dumourier's two lines might consist of about thirty thousand men, independent of a reserve of a third part of that number. Every step they advanced, they receded from that estimate. The flower of the youth of France was mowed down, rank after rank, till impatient of the galling fire, and hoping to make the danger less by closing with it, they rushed on with fixed bayonets, and sword in hand; both of them weapons in the use of which the French are accustomed to claim a preference. The most forward battalion, was that of the national volunteers of Vendée. They leaped boldly into the first redoubt, and driving out its defenders, were advancing with equal courage along the field, which they deemed their own, when they saw another fortification of the same kind before them, felt a heavier fire than before, and perceived that all their work was to begin over again. This cooled their ardour: they stopped: they gave way; till at length they found themselves behind the hundred and fourth regiment, that had advanced to their support: dressed like Germans, and involved in smoke, it was mistaken for the enemy by the battalion of *La Vendée*, which kept up a heavy fire on its rear, while the Austrian infantry attacked it in front, and the hussars and the hullans charged it on the flanks; so that this unfortunate regiment would have been totally destroyed, if the national volunteers had not discovered their mistake, and the French light cavalry had not come to its assistance. In several other places the French were repulsed, and returned to the charge, till by degrees, and after an obstinate resistance, all the foremost of the redoubts were carried, the necessity of a retreat making the enemy abandon those in the rear with less reluctance.

The line of attack began at the village of Gemappe, situated at a league from Mons, on the Valenciennes road, and extended to the right along a semi-circular range of hills approximating the town. A little wood near the centre was the scene of the greatest carnage. There stood the famous Hungarian grenadiers, and there the greatest part of them fell. It so happened, that the same spot where death was most busy, afforded a ready burying place. Close at hand were three old coal pits, of no less than six hundred toises in depth, which were so entirely filled up with the bodies of horses and men, that we walked over them. The common report that made the number of the dead on both sides amount to ten thousand, could not then be charged with much exaggeration. The greatest part of the loss, as might naturally be expected, fell upon the French.

General Dumourier, we are told, is now fifty-five years of age. His father, who was commissary of war, possessed considerable literary talents, and translated the celebrated poem of *La Secchia Rapita* from the Italian. The son began his military career at a very early period of life, and soon distinguished himself so much by the active intrepidity of his spirit, that he was called 'the little Tyger.' At the battle of Closter Camp, he received a desperate wound in each wrist, and two deep cuts in each side of the head, besides some others of smaller account in different parts of his body. 'Blessed with the privilege of great minds, which look upon misfortunes without astonishment, he jested even when in this distressful situation.'

While in the service of Poland, he displayed great courage and abilities in an action near Cracow, in which he proved successful; but two hundred of his small band were killed upon the spot, and sixty more disabled for life. Possessed of talents, equally calculated for the cabinet, and the field, he found means to recommend himself to the notice of Louis xv., was employed by that monarch in the year 1772, as a secret emissary at Stockholm, during the revolution in Sweden; and seems to have been actually imprisoned in the Bastille, on account of the success with which his mission was attended.

His activity is equal to his courage: he despises a soft bed and a luxurious table, and can content himself upon occasion with the scanty fare of a foot soldier. In the most urgent pressure of the most multiplied affairs, he gives orders with the quickness of intuition; and with mathematical precision. Above the affectation of gravity; that is generally the mark of a shallow mind, he discovers infinite humour in the midst of the most serious occupations; still finds time for his jest, and always greater than the occasion that calls for his care, he seems to make business his sport, and sport his business: possessed at the same time of a comprehensive understanding, a foresight almost more than human, and unmeasurable ambition, he appears born to uphold, or to overturn an empire. To these qualifications of a soldier and a general, he joins the liberal endowments of a scholar. The Latin, the Spanish, the Italian, and the English languages are familiar to him; nor is he a stranger to ancient or modern literature. The temper of his soul entitles him to still higher praise. He unites the mildest and most sociable disposition to the firmness of a stoic; and such is the inflexibility of his principles, that his word is better than the bond of ordinary men. His person is uncommonly diminutive and emaciated, and little answerable to such magnitude of mind; but his fallow visage is brightened by a look highly expressive of vivacity and intelligence. In a word, it may be said, that the most extraordinary events this age has seen, have been brought about by the most extraordinary man of the age.

After the author's return to Paris, he witnessed the execution of Lewis xvi., and although this event does not call forth his praise; yet, with most who have examined the conduct of that prince on the spot, he seems to allow, that he cannot be deemed entirely *guiltless* of the crimes of which he has been accused.

ART. IV. *A Topographical Description of the Western Territory of North America; containing a succinct Account of its Soil, Climate, Natural History, Population, Agriculture, Manners and Customs. With an ample Description of the several Divisions into which the Country is partitioned; to which are added, the Discovery, Settlement and present State of Kentucky. And an Essay towards the Topography and Natural History of that important Country.* By John Filson. To which is added, I. *The Adventures of Col. Daniel Boone, one of the first Settlers, comprehending every important Occurrence in the political History of that Province.* II. *The Minutes of the Piankashaw Council, held at Port St. Vincent's, April 15, 1784.* III. *An Account of the Indian Nations inhabiting within the Limits of the Thirteen United States; their Manners and Customs, and Reflections on their Origin.* By George Imlay, a Cap-

tain in the American Army during the War, and Commissioner for laying out Lands in the back Settlements *Illustrated with correct Maps of the Western Territory of North America; of the State of Kentucky, as divided into Counties, from the latest Surveys; and a Plan of the Rapids of the Ohio.* The second Edition, with considerable Additions. 8vo. about 480 pages. Price 6s. in boards. Debrett. 1793.

WE have already taken notice of the first article in this collection, (see Analyt. Rev. vol. XIII. p. 382.) from the perusal of which we received an equal degree of pleasure and information; we shall therefore decline making any farther mention of it in this place. The adventures of colonel Boon are uncommonly romantic, and his exploits are such as may be expected from an American who has resided during the most part of his life in the back settlements, and is unacquainted with European refinements.—We shall here select one passage from his narrative of the wars of Kentucky.

‘ To conclude, I can now say that I have verified the saying of an old Indian who signed col. Henderson’s deed. Taking me by the hand, at the delivery thereof, “ brother, (says he) we have given you a fine land, but I believe you will have much trouble in settling it.”—My footsteps have often been marked with blood, and therefore I can truly subscribe to its original name*. Two darling sons, and a brother, have I lost by savage hands, which have also taken from me forty valuable horses, and abundance of cattle. Many dark and sleepless nights have I been a companion for owls, separated from the cheerful society of men, scorched by the summer’s sun, and pinched by the winter’s cold, an instrument ordained to settle the wilderness. But now the scene is changed: peace crowns the sylvan shade. What thanks, what ardent and ceaseless thanks, are due to the all-superintending Providence, which has turned a cruel war into peace, brought order out of confusion, made the fierce savages placid, and turned away their hostile weapons from our country! May the same almighty goodness banish the accursed monster, war, from all lands, with her hated associates, rapine and insatiable ambition! Let peace, descending from her native heaven, bid her olives spring amidst the joyful nations; and plenty, in league with commerce, scatter blessings from her copious hand! This account of my adventures will inform the reader of the most remarkable events of this country.—I now live in peace and safety, enjoying the sweets of liberty, and the bounties of Providence, with my once fellow-sufferers, in this delightful country, which I have seen purchased with a vast expence of blood and treasure, delighted in the prospects of its being, in a short time, one of the most opulent and powerful states on the continent of North America; which, with the love and gratitude of my countrymen, I esteem a sufficient reward for all my toil and dangers.’

* It is known to the Indians, by the name of ‘ the dark and bloody ground.’

The minutes of the council held with the Piankashaw nation at Port St. Vincent's, on the 15th of April, 1784, afford a curious specimen of Indian oratory. An American plenipotentiary informs the chief, that a general peace has been concluded, and that 'the white flesh, the Americans, French, Spaniards, Dutch and English, this day smoke out of the peace-pipe; the tomahawk is buried, and they are now friends.'—The following is the reply of the Piankashaw warrior:

'My great father the long knife,

'You have been many years among us. You have suffered by us. We still hope you will have pity and compassion upon us, on our women and children. The day is clear: the sun shines on us; and the good news of peace appears in our faces. This day, my father, this is the day of joy to the Wabash Indians. With one tongue we now speak.

'We accept your peace-belt. We return God thanks, you are the man that delivered us, what we long wished for, peace with the white flesh. My father, we have many times counselled before you knew us; and you knew how some of us suffered before.

'We received the tomahawk from the English: poverty forced us to it: we were attended by other nations: we are sorry for it. We this day collect the bones of our friends, that long ago were scattered upon the earth: we bury them in one grave. We there plant the tree of peace, that God may spread branches; so that we can all be secured from bad weather. They smoke, as brothers, out of the peace-pipe we now present you. Here, my father, is the pipe that gives us joy. Smoke out of it. Our warriors are glad you are the man we present it to. You see, father, we have buried the tomahawk: we now make a great chain of friendship, never to be broken; and now, as one people, smoke out of your pipe. My father, we know God was angry with us for stealing your horses, and disturbing your people. He has sent us so much snow and cold weather, that God himself killed all your horses with our own.

'We are now a poor people. God, we hope, will help us; and our father, the long knife, will have compassion on our women and children. Your flesh (people), my father, is well that is among us; we shall collect them all together when they come in from hunting. Do not be sorry, my father; all the prisoners taken at Kentucky are alive and well; we love them, and so do our young women. Some of your people mend our guns, and others tell us they can make rum of the corn. These are now the same as we. In one moon after this, we will go with them to their friends at Kentucky. Some of your people will now go with Coltea, a chief of our nation, to see his great father, the long knife, at the falls of Ohio.

'My father, This being a day of joy to the Wabash Indians, we beg a little drop of your milk, to let our warriors see it came from your own breast. We were born and raised in the woods: we could never learn to make rum.—God has made the white flesh masters of the world: they make every thing; and we love rum—————"

ART. V. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society for the Encouragement of Agriculture, Arts, Manufactures, and Commerce.* Vol. VI. 410 pages; seven plates. Price 6s. in boards. Bath, Cruttwell; London, Dilly. 1792.

THE Bath Society for the Encouragement of Agriculture has now existed upwards of fifteen years, and from the laudable exertions of its members, in making experiments and communicating the result of them through this channel to the public, the nation at large has undoubtedly derived considerable benefit. From this and other institutions of the like nature, a general inquiry has been raised, *How the face of the country, according to its local circumstances, can be rendered most productive?* And the exertions that will be made to resolve this question will greatly tend to supply that demand of the necessary articles of life, which appears of late years to have been regularly increasing. In addition to what may be done by private societies, the legislature has this year allowed a sum of 3000*l.* per annum for the promotion of agriculture, to be employed chiefly, as it appears, in the distribution of information on this subject throughout the country.

The first article in the present volume consists of a series of letters from Mr. South of Boffington, Hants, on planting, and the management of woods, which are illustrated by six plates of oaks in different forms of growth. The observations in these letters are well worthy of attention, particularly at a time when a scarcity of oak timber for naval purposes is to be apprehended.

Mr. Marham, who has been an observer of the growth of oaks for upwards of seventy years observes, that they do not in the second century increase so much annually in circumference as they did in the first; this Mr. S. admits, but at the same time proves that they increase more in solid contents. As an instance of the immense size to which oaks will grow, and the vast utility of which they become, Mr. S. states the dimensions of an oak felled in the year 1758 in Langley-wood, which weighed twenty-eight tons, was sold to the first purchaser for forty pounds, and by him to a timber merchant for 100*l.*, who is supposed to have cleared 100*l.* more by the purchase, so very valuable were the several parts of the tree for ship building. The breadth of it across, (near the ground) where it was cut, was twelve feet, and had above 300 rings of annual growth.

In a subsequent letter, this writer gives a description of various oaks on which observations have been made for several years, and from them enters into calculations to prove, that an oak of seventy-five years of age, if suffered to grow seventy-five more, will, for the latter period, reimburse the proprietor at the rate of three pounds fifteen shillings per cent. compound interest, on its value. This will serve as an answer to those who may imagine that it may be more profitable to set young trees, and apply the money to other purposes for their posterity, than to suffer those trees to attain their full growth. On the first symptom of decay, Mr. S. recommends that the oak should be immediately felled, otherwise they will 'moulder away in burly deformity, millennial monuments of their owners folly from generation to generation.' Of these several instances are given, where the heart of the tree has mouldered away, and the bark remaining

has

has afforded shelter to bulls, cows, &c. In the course of these letters, several remarks are made on the growth and uses of elm, abele, alder, ash, beech, and fir, which appear well worthy of attention. We cannot take leave of this article without expressing our satisfaction at the progress which has been made within these few years in the knowledge of planting, the uses to which particular species of trees are applicable, the soil to which they are best fitted, and the best means of accelerating their growth, or regulating it so as to adapt them to the purposes wanted.

In a private letter to the secretary, Mr. S. announces his intention of publishing a treatise on the culture of peaches and nectarines, which branch of horticulture he has made his study both in theory and practice for thirty years and upwards.

Art. II. contains a description of an instrument called a sward cutter, invented some time ago by the hon. R. Sandilands, now much improved, and the expence reduced from fifteen or sixteen pounds, to five or six pounds. The use of this machine is to prepare old grass land, &c. for the plough, by cutting it across the ridges, for which purpose it is stated to exceed Mr. Tull's four coulter plough. One of these machines, it is asserted, will cut as much in one day as six ploughs will plough—Directions are given in what manner to use it.

Art. III. and IV. contain answers to some queries respecting the turnip rooted cabbage, and other miscellaneous observations from Sir Thomas Beevor; among which are the questions respecting the growth of oak timber in the county of Norfolk, addressed to the chairman of the quarter sessions, together with the answers: from these it appears, that there does not seem to be in that county any just ground to apprehend the want of it. The rise in the price of large timber, it is remarked, may be accounted for by the consumption of oak timber between the years 1777 and 1783, six years only, having been more than for the preceding twenty-three years.

In Arts. v. and vi. the same gentleman offers some hints respecting the mowing cabbage, ruta бага, &c.

In Art. vii. Mr. Wimpey discusses the best method of planting mangel-wurzel, and its use and value for feeding pigs, cattle, &c. In Art. XIII. this root is also mentioned among others for feeding cattle; but, as it is observed in the preface to this volume, little expectation is now formed of the public importance of this root.

Art. VIII. contains an experiment made by Mr. W. on grains of wheat picked from a smutty ear; part of these were steeped in water only, and part in salt and water. The grain produced by both was sound, but those steeped in salt and water produced most. Of five grains, in part smutty, only one grew, and produced several smutty ears, amongst which was one sound, the grains of which, being planted, grew up as fine and promising as any other corn. The principal inference drawn from this experiment, and one in the former volume* is, 'That the smut is not an hereditary disease proceeding from a corrupt or vitiated stamina in the seed, but usually and almost entirely occasioned by some blight or vitiating principle in the atmo-

* See Vol. vii. p. 499 of our Review.

sphere, which corrupts or destroys the vivifying principle at the time of its blowing and fecundation'—Which is the same, in other words, as given in the former volume, Art. xvii.

However just this conclusion may be, the experiment on which it rests does not appear to us to be fully satisfactory. The grains here selected were first set in a pot, and after they had grown to some height, and spread into several branches, they were transplanted into a field at a considerable distance from each other. This mode of cultivation must undoubtedly have considerable influence on the produce, and renders the result less applicable to the ordinary process of planting wheat. It however tends to establish one fact, that smutty wheat, by proper cultivation, may produce good sound grain. It also appears that grains, whose stamina are in part vitiated, may have vegetative power sufficient to grow, but the produce will be equally vitiated. Instead therefore of ascribing the cause of smut *solely* to the atmosphere, an hereditary defect in some part of the seed, should be stated as another cause; and some defect in the mode of cultivation as a third. The latter we have had occasion frequently to observe, as where the land is held by negligent farmers, and is badly cultivated, the wheat grown upon it is generally infected with smut. This appears strongly in the instances of common fields, where small parcels of land, of not more than half an acre, belonging promiscuously to different farmers, that which has been well cultivated shall be wholly free from smut, while the adjoining parcel abounds with it.

In a subsequent article, Mr. W. enters more fully into this subject, and relates other experiments, but his conclusion remains the same. Mr. Wyborn thinks, that the seed must be previously infected in some degree to produce smut; or that it may arise from imperfect generation, as he has found cockle as well as smut in wheat ears. These productions he compares to the mistletoe growing on the oak, moss on other trees, &c.; but as a more important observation he asserts, that 'A solution of sublimate, arsenic, or other caustic alkali, my experience tells me will answer our expectations; that of arsenic is a safe, clean, and *cheap* remedy—a first consideration to a practical farmer.' This, we are further told, has not been used only on an acre or two of land by way of experiment, but on *hundreds* of acres, to the entire satisfaction of himself and other farmers that have used it. Mr. W. prescribes that the corn be sown within twenty-four hours after immersion.

The transplanting of wheat appears from several instances stated in this volume to have caused a very productive crop; but the expense of such a process must prevent its being adopted on any large scale. Mr. Wagstaffe recommends that the tussocks of wheat which are frequently observed in fields, should be separated and planted in this way; these, it is observed, are generally caused by the boards made by the field mice, which animals do considerable mischief, and are not easily destroyed.

In another article Mr. W. gives an account of his engrafting scions of pear trees on the white thorn stems in an hedge, which proved very successful, and which might be practised with considerable profit in many barren fences, particularly in small farms. As this article of fruit produces a very sweet syrup by being baked in an oven, &c., it is suggested whether sugar may not be extracted from it,

as well as it is from the fluid of the maple tree in America. This gentleman received in the summer, 1791, a large sample of refined maple sugar from America, with a paper of the seeds of the tree, of which he has some plants growing. His correspondent informed him that one person brought to market, from a neighbourhood not ten miles square, about fifty tierces of this (brown) maple sugar, weighing from twelve to fifteen tons.

In another article Mr. Clifford has given an account of the maple sugar tree of America.

Mr. C. does not think that the produce of this tree is of sufficient value to make it worth cultivation; but that in America, where there are large tracts covered with it, it is and will be of considerable advantage to the inhabitants, although he does not expect that America will ever make sufficient for its own consumption. In our Review, Vol. xiv. p. 288, will be found Dr. Rush's account of the American maple.

With respect to the breed of sheep and the quality of their wool in this country, Mr. Onley observes, that, 'Since the improved culture of Norfolk and Suffolk, by converting extensive sheep walks into fine inclosures of wheat, barley, clover, and turnips, with rye and tares, the wool of their provincial species has decreased in fineness, but been amply compensated by the larger quantity raised on more numerous flocks, supporting and supported by the most improved agriculture, and at the same time supplying the market with some of the best winter mutton.' These improvements, which tend to increase the quantity and richness of the food, certainly depreciate the quality of the wool. The fine wool of Spain is produced by flocks kept on large commons, which afford but a scanty pittance of short feed on a wide ramble—a policy too expensive for this country. Of British wool, that produced by the Zetland sheep appears to be the finest. These sheep are small, and have about two pounds of wool, one fourth of which is very fine. Mr. Tompson says the number of these sheep is about 90,000, but might be increased four times, were the landholders to remit some of that barbarous policy by which they at present oppress the poor inhabitants. These people amount to about 20,000, who depend upon the summer-fishing and knitting of stockings for their scanty and precarious subsistence; the fish is sent to Barcelona, Leghorn, or Hamburgh; and the stockings sold to the Dutch fishermen or sent to Hamburgh; and the fine stockings to Edinburgh, where they sell from three shillings to one guinea and a half a pair. Mr. T. recommends that a company of clothiers should take a ten or twelve years lease of as many as possible of the pasture grounds in these islands, with the sheep upon them, and employ proper shepherds to take care of them, and by proper encouragement, the number of sheep would increase, the poor might be employed, many of whom are starving for want, and the persons engaged derive large profits. This subject will probably be one of the first for the consideration of the board of agriculture, to be established by the authority of government*.

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* In sir J. Sinclair's plan for this board, it is stated, 'that by carrying the improvement of our wool both in regard to quantity and quality, as far as the soil and climate will admit of, there is every reason

A variety of experiments on the most profitable articles for feeding cattle are as usual in the present volume. Of these the potatoe seems upon the whole to be the best in general; turnips also, and particularly the ruta бага, or Swedish turnip, answer well. One experiment on rape, as food for cattle, is stated, in which the clear profit from an acre is computed at 38l. 1s. 6d.: but this estimate seems to exceed all bounds. Cabbages also appear to be a very profitable article to be planted as food for cattle. The continued series of experiments, which have been made of the value of these several articles applied to various purposes before unknown, proves their general utility, and the great increase that may be made by cultivation to the quantity of provisions annually raised in this country for the support of it's inhabitants. But for the country to be benefited to the full extent of these discoveries, that great discouragement to all agricultural improvements, tithes, ought to be abolished; and some fixed annual sum allotted in their stead. The hardship of tithes is every day complained of, the evil allowed by every one, except the interested; yet, though the country suffers annually to an enormous amount by their continuance, no steps are taken for their abolition. Improbable, notwithstanding, as it is in the present state of affairs, that a measure of this nature, however beneficial to the country, should be adopted, we do not despair but that events may lead to awaken the legislature to the true interests of the state, when the exaction of tithes, and other grievances by which the husbandman is oppressed, shall be removed.

Beside the articles immediately relating to agriculture, this volume contains one of considerable length on the best method of providing for the poor. In this, a pamphlet written and published by Mr. Pew of Shaftsbury, in 1783, is reprinted, with observations by the secretary to the Bath society. The general outlines of this plan are, suggestions that every parish may be induced or compelled to form themselves into one or more friendly associations, to which each individual, above a certain age, (suppose males eighteen, females seventeen) should be obliged to contribute a small portion of their supposed income for the purpose of supporting them when unable to get their own livelihood. The advantages which might arise from the adoption of such a plan are illustrated by an example of a club of forty-eight persons established at Wellingborough, who, by paying one shilling each per month into the fund, had been able to support such of their members as had been sick or disabled, for forty years, and occasionally to return a guinea to each member, as the fund exceeded the sum it was thought necessary to keep in stock. The allowance from this club to the members rendered incapable of labour was six shillings per week for the first six months, and three

reason to believe that 3,000,000l. per annum in manufactured articles will be added to the national wealth.' This calculation is made on the computation that there are 20,000,000 of sheep in Great Britain, whose fleeces may be increased either by improving the quality or quantity in value one shilling each. This would produce 1,000,000l., and being trebled in value by the manufacture, amounts to 3,000,000l.

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shillings per week afterwards. By such a plan being in general established, and the more wealthy farmers in each parish paying a proper sum towards the support of the fund, Mr. P. computes, that the poor might be supported much better than they are at present, and at two millions per annum less expence. In order to encourage societies to be formed on this plan, a bill has this year passed the legislature to incorporate to a certain degree such societies; to enable them to vest their money in stock; to recover it of their treasurers; and to prevent persons not chargeable to a parish from being removed from it at the will of the overseer, &c. But this can go little way towards remedying the evil of the poor's rate, nor would the general adoption of this plan, unless rules and regulations were formed for preventing litigations between parishes respecting settlements, removal of paupers, &c. In short, unless the whole code of the poor laws were amended and condensed, and the profits of overseers select vestries entirely done away. And then it may be asked, where will that numerous body in the profession of the law find employment?

The concluding article (xxxviii.) is on the culture of potatoes. Mr. Billingsley has made experiments on this valuable root for seven years on a large scale. He recommends the changing the seed every two years, and to go as far from home as possible for a supply, in order to preserve the crop from the curl, with which he states that it will certainly be infected, if the same seed be planted in the same soil three years successively. In various soils on ley, fallow, &c. in these seven years, the result of sixteen experiments was, that 301 acres were planted with potatoes at an expence, including interest of the capital employed and rent of the land, of 2,839l. 9s. 4d., and the produce amounted to 20,924 sacks, of 240lb. each, which is at about the rate of 2s. 9d. per sack. Of this quantity, 16778 sacks were consumed in feeding hogs, which, in some years, yielded a considerable profit, and in others, including accidents, as large a loss; and on the whole, Mr. B. computes his loss by feeding hogs, at about 85l., beside the expences of erecting sties, &c., amounting to 100l. more. He concludes therefore, that potatoes are worth, as food for hogs, something more than 2s. 6d. per sack: and he is now proceeding in a course of experiments to ascertain the value of this root as a food for horses, cows, fatting oxen and sheep, &c.

As a considerable part of these potatoes grew on land that would otherwise have lain fallow, and as the ground that produced these crops was equally prepared for wheat as if it had lain fallow, the *real* profit on these crops ought to be taken at a much larger sum than is given in the result of these experiments. And as these observations are made from trials on so large a scale, we trust they will operate to induce farmers, instead of leaving their lands in useless fallow for a year, to plant them with potatoes, which must turn out to their own benefit, and to that of the nation at large.

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POLITICO-PHILOSOPHY.

ART. VI. Godwin's *Enquiry concerning Political Justice*.

[Continued from Page 130.]

TRUTH is the great object, to which all our researches are directed; and a sense of it's superlative excellence cannot be too deeply imprinted on the human mind. In a former review, we took our leave of Mr. G., when he was entering on the consideration of this important subject;—we now cheerfully resume our labours, and proceed to accompany him in those interesting speculations, which next occupy his attention.

Mr. G. considers truth in two points of view,—abstractedly as it relates to certain general and unchangeable principles; and practically, as it refers to the daily incidents and ordinary commerce of human life. Abstractedly considered, he endeavours to show, that it conduces to ‘the perfection of our understandings, our virtue, and our political institutions.’ Vol. I. p. 232.

‘Virtue,’ says he, ‘cannot exist in an eminent degree, unaccompanied by an extensive survey of causes and their consequences, so that, having struck an accurate balance between the mixed benefits and injuries that for the present adhere to all human affairs, we may adopt that conduct which leads to the greatest possible advantage. If there be such a thing as virtue, it must admit of degrees. If it admit of degrees, he must be most virtuous, who chooses with the soundest judgment the greatest possible good of his species. But, in order to choose the greatest possible good, he must be deeply acquainted with the nature of man, its general features and its varieties. In order to execute it, he must have considered all the instruments for impressing mind, and the different modes of applying them, and must know exactly the proper moment for bringing them into action. In whatever light we consider virtue, whether we place it in the action or the disposition, its degree must be intimately connected with the degree of knowledge. No man can love virtue sufficiently, who has not an acute and lively perception of its beauty, and its tendency to produce the only solid and permanent happiness. What comparison can be made between the virtue of Socrates and that of a Hottentot or a Siberian? A humorous example how universally this truth has been perceived might be drawn from Tertullian, who, as a father of the church, was obliged to maintain the hollowness and insignificance of pagan virtues, and accordingly assures us, “that the most ignorant peasant under the christian dispensation possessed more real knowledge than the wisest of the ancient philosophers.”

Having shown the value of abstract truth, and it's intimate connexion with moral and political improvement, Mr. G. proceeds next to inquire into the nature and effects of sincerity, or that virtue, which consists in a strict adherence to truth, in our intercourse with one another. It's nature he describes thus: p. 239.

‘Real sincerity deposes me from all authority over the statement of facts. Similar to the duty which Tully imposes upon the historian, it compels me not to dare “to utter what is false, or conceal what is true.” It annihilates the bastard prudence, which would instruct me to give language to no sentiment that may be prejudicial to
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my interests. It extirpates the low and selfish principle, which would induce me to utter nothing "to the disadvantage of him from whom I have received no injury." It compels me to regard the concerns of my species as my own concerns. What I know of truth, of morals, of religion, of government, it compels me to communicate. All the praise which a virtuous man and an honest action can merit, I am obliged to pay to the uttermost mite. I am obliged to give language to all the blame to which profligacy, venality, hypocrisy and circumvention are so justly entitled. I am not empowered to conceal any thing I know of myself, whether it tend to my honour or to my disgrace. I am obliged to treat every other man with equal frankness, without dreading the imputation of flattery on the one hand, without dreading his resentment and enmity on the other.'

After specifying the beneficial effects, which would naturally result from a candid and unreserved communication of sentiment, he next inquires into 'the connexion between understanding and virtue.' In the discussion of this subject, the question, 'Whether eminent virtue can exist unconnected with talents,' is the first point to which his attention is directed. This question Mr. G. decides in the negative. P. 254.

'Virtue, considered as a personal quality, consists in the disposition of the mind, and may be defined a desire to promote the benefit of intelligent beings in general, the quantity of virtue being as the quantity of desire. Now desire is another name for preference, or a perception of the excellence real or supposed of any object. I say real or supposed, for an object totally destitute of real and intrinsic excellence, may become an object of desire by means of the imaginary excellence that is ascribed to it. Nor is this the only mistake to which human intelligences are liable. We may desire an object of absolute excellence, not for its real and genuine recommendations, but for some fictitious attractions we may impute to it. This is always in some degree the case, when a beneficial action is performed from an ill motive.

'How far is this mistake compatible with real virtue? If I desire the benefit of intelligent beings, not from a clear and distinct perception of what it is in which their benefit consists, but from the unexamined lessons of education, from the physical effect of sympathy, or from any species of zeal unallied to and incommensurate with knowledge, can this desire be admitted for virtuous? Nothing seems more inconsistent with our ideas of virtue. A virtuous preference is the preference of an object for the sake of certain beneficial qualities which really belong to that object. To attribute virtue to any other species of preference, would be the same as to suppose that an accidental effect of my conduct, which was altogether out of my view at the time of adopting it, might entitle me to the appellation of virtuous.

'Hence it appears, first, that virtue consists in a desire of the benefit of the species: and, secondly, that that desire only can be denominated virtuous, which flows from a distinct perception of the value, and consequently of the nature, of the thing desired. But how extensive must be the capacity that comprehends the full value of that benefit which is the object of virtue! It must begin with a collective idea of the human species. It must discriminate, among all the different causes that produce a pleasurable state of mind, that which produces

duces the most exquisite and durable pleasure. Eminent virtue requires that I should have a grand view of the tendency of knowledge to produce happiness, and of just political institution to favour the progress of knowledge. It demands that I should perceive in what manner social intercourse may be made conducive to virtue and felicity, and imagine the unspeakable advantages that may arise from a coincidence and succession of generous efforts. These things are necessary, not merely for the purpose of enabling me to employ my virtuous disposition in the best manner, but also for the purpose of giving to that disposition a just animation and vigour. God, according to the ideas usually conceived of that being, is more benevolent than man, because he has a constant and clear perception of the nature of that end which his providence pursues.'

Mr. G. proceeds next to examine the converse proposition, and inquires, 'in what degree eminent talents are compatible with the absence of virtue.' After observing 'that a vicious conduct is always the result of narrow views,' and that 'liberal accomplishments are surely in some degree connected with liberal principles,' he concludes thus: P. 260.

'From the whole of the subject it seems to appear, that men of talents, even when they are erroneous, are not destitute of virtue, and that there is a degree of guilt of which they are incapable. There is no ingredient that so essentially contributes to a virtuous character as a sense of justice. Philanthropy, as contradistinguished to justice, is rather an unreflecting feeling, than a rational principle. It leads to an absurd indulgence, which is frequently more injurious than beneficial even to the individual it proposes to favour. It leads to a blind partiality, inflicting calamity without remorse upon many perhaps, in order to promote the imagined interest of a few. But justice measures by one inflexible standard the claims of all, weighs their opposite pretensions, and seeks to diffuse happiness, because happiness is the fit and reasonable adjunct of a conscious being. Wherever therefore a strong sense of justice exists, it is common and reasonable to say, that in that mind exists considerable virtue, though the individual, from an unfortunate concurrence of circumstances, may with all his great qualities be the instrument of a very small portion of benefit. Can great intellectual energy exist without a strong sense of justice?'

After resuming the subject of sincerity, and offering a few supplemental observations on its beneficial tendency, he proceeds to discuss the much agitated question concerning liberty and necessity, and strenuously maintains the latter hypothesis. The arguments he adduces are not new, but they are stated with great conciseness, precision, and perspicuity. Mr. G. proceeds next to consider the 'mechanism of the human mind,' and declares himself a friend to the '*intellectual*,' as opposed to the '*material system of vibrations*.' His leading positions are,—that voluntary actions never become automatic,—that there cannot exist in the mind more than one thought at one time,—that duration is to be measured, not by the succession of ideas, but by consciousness, and that the mind always thinks. The application of his theory to the phenomenon of walking and the circulation of the blood, we present to the reader in Mr. G.'s own words. P. 337.

'There are,' says he, 'various classes of motion which will fall under this definition, beside those already enumerated. An example of

of one of these classes suggests itself in the phenomenon of walking. An attentive observer will perceive various symptoms calculated to persuade him, that every step he takes during the longest journey is the production of thought. Walking is in all cases originally a voluntary motion. In a child when he learns to walk, in a rope dancer when he begins to practise that particular exercise, the distinct determination of mind preceding each step is sufficiently perceptible. It may be absurd to say, that a long series of motions can be the result of so many express volitions, when these supposed volitions leave no trace in the memory. But it is not unreasonable to believe, that a species of motion which began in express design, may, though it ceases to be the subject of conscious attention, owe its continuance to a continued series of thoughts flowing in that direction, and that, if life were taken away, material impulse would not carry on the exercise for a moment. We actually find, that, when our thoughts in a train are more than commonly earnest, our pace slackens, and sometimes our going forward is wholly suspended, particularly in any less common species of walking, such as that of descending a flight of stairs. In ascending the case is still more difficult, and accordingly we are accustomed wholly to suspend the regular progress of reflection during that operation.

Another class of motions of a still subtler nature, are the regular motions of the animal economy, such as the circulation of the blood, and the pulsation of the heart. Are thought and perception the medium of these motions? We have the same argument here as in the former instances, conjunction of event. When thought begins, these motions also begin; and, when it ceases, they are at an end. They are therefore either the cause or effect of percipency, or mind; but we shall be inclined to embrace the latter side of this dilemma, when we recollect that we are probably acquainted with many instances in which thought is the immediate cause of motions, which scarcely yield in subtlety to these; but that, as to the origin of thought, we are wholly uninformed. Add to this, that there are probably no motions of the animal economy, which we do not find it in the power of volition, and still more of our involuntary sensations, to hasten or retard.

The subject of intellectual mechanism leads Mr. G. to inquire next into the principles of human conduct. Here he examines the two hypotheses of benevolence and self-love, and endeavours to show, that the former is the only theory consistent with truth. His arguments are ingenious, and whether they be, or be not, admitted as conclusive by the advocates of the opposite hypothesis, it must be granted, they have considerable weight. The discussion is followed by a few illustrations of the tendency of virtue, and with these the first volume concludes.

The second is introduced with the author's arrangement of the various particulars relative to civil polity, under these four general heads; 'Provisions for general administration; provisions for the intellectual and moral improvement of individuals; provisions for the administration of criminal justice; and provisions for the regulation of property.'

Book v, with which the volume begins, comprises the following subjects. The education and private life of a prince, a virtuous despotism,

despotism, courts and ministers, subjects, monarchy limited and elective, a president with regal powers, hereditary distinction, moral effects of aristocracy, titles, aristocratical character, general features of democracy, political imposture, the causes, object, and conduct of war, military establishments and treaties, democracy as connected with the transactions of war, the composition of government, the future history of political societies, national assemblies, and the dissolution of government.

After specifying a few of the baneful effects which naturally accompany uninterrupted prosperity, and having shown the indispensable necessity of mixing with mankind, in order to become acquainted with real life, and the varieties of human character, ignorance both of men and things, being the necessary consequence of seclusion from the world, Mr. G. is thence led, by way of application, to consider the mode in which princes are generally educated. Vol. II. p. 389.

‘What,’ says he, ‘is the education of a prince? Its first quality is extreme tenderness. The winds of heaven are not permitted to blow upon him. He is dressed and undressed by his lacqueys and valets. His wants are carefully anticipated; his desires, without any effort of his, profusely supplied. His health is of too much importance to the community to permit him to exert any considerable effort either of body or mind. He must not hear the voice of reprimand or blame. In all things it is first of all to be remembered that he is a prince, that is, some rare and precious creature, but not of human kind.

‘As he is the heir to a throne, it is never forgotten by those about him, that considerable importance is to be annexed to his favour or his displeasure. Accordingly they never express themselves in his presence frankly and naturally, either respecting him or themselves. They are supporting a part. They play under a mask. Their own fortune and emolument is always uppermost in their minds, at the same time that they are anxious to appear generous, disinterested and sincere. All his caprices are to be complied with. All his gratifications are to be studied. They find him a depraved and sordid mortal; they judge of his appetites and capacities by their own; and the gratifications they recommend, serve to sink him deeper in folly and vice.

‘What is the result of such an education? Having never experienced contradiction, the young prince is arrogant and presumptuous. Having always been accustomed to the slaves of necessity or the slaves of choice, he does not understand even the meaning of the word freedom. His temper is insolent, and impatient of parley and expostulation. Knowing nothing, he believes himself sovereignly informed, and runs headlong into danger, not from firmness and courage, but from the most egregious wilfulness and vanity.’

P. 391. ‘Above all,’ says Mr. G., ‘simple unqualified truth is a stranger to his ear. It either never approaches; or if so unexpected a guest should once appear, it meets with so cold a reception, as to afford little encouragement to a second visit. The longer he has been accustomed to falsehood and flattery, the more grating will it sound. The longer he has been accustomed to falsehood and flattery, the more terrible will the task appear to him, to change his tastes, and discard his favourites. He will either place a blind confidence in all men, or, having detected the insincerity of those who were most agreeable to him,

him, will conclude that all men are knavish and designing. As a consequence of this last opinion, he will become indifferent to mankind, callous to their sufferings, and will believe that even the virtuous are knaves under a craftier mask. Such is the education of an individual, who is destined to superintend the affairs and watch for the happiness of millions.'

From the culture, which the young prince receives, Mr. G. next adverts to the fruits of which this culture is necessarily productive; and maintains that ignorance, impatience of control, a dislike of truth and justice, with habits of dissipation, must be the characteristic features of a mind thus vitiated in it's infancy. He then proceeds to expose the falsity of that position which some politicians have affirmed, that despotism under a virtuous prince is, of all forms of government, the most desirable. His chief argument is drawn from the absolute necessity, to which the wisest and best monarch must be reduced, of relying on the supposed fidelity of ministers; and he shows, that, in case of a vicious administration, evils of the most serious and complicated nature may exist under the government of the most virtuous sovereign, to which evils the prince himself may for ever remain an entire stranger. Hence the attention of our author is naturally directed to the characters of those by whom kings are surrounded. After much severe animadversion on the venality of courts, and the selfish principles of ministers, Mr. G. proceeds, chap. viith. to offer a proof that all monarchy is founded in imposture. Having described in terms highly ironical and sarcastic, the means by which he conceives the imposition is conducted, he adverts next to it's moral effects. These he affirms to be, indifference to truth and merit, artificial desire, with luxury, pusillanimity, and an inordinate desire of wealth. P. 430.

'One of the most essential ingredients in a virtuous character,' says Mr. G. 'is undaunted firmness; and nothing can more powerfully tend to destroy this principle than the spirit of a monarchical government: The first lesson of virtue is, Fear no man; the first lesson of such a constitution is, Fear the king. The first lesson of virtue is, Obey no man; the first lesson of monarchy is, Obey the king. The true interest of mind demands the annihilation of all factitious and imaginary distinctions; it is inseparable from monarchy to support and render them more palpable than ever. He that cannot speak to the proudest despot with a consciousness that he is a man speaking to a man, and a determination to yield him no superiority to which his inherent qualifications do not entitle him, is wholly incapable of sublime virtue. How many such men are bred within the pale of monarchy? How long would monarchy maintain it's ground in a nation of such men? Surely it would be the wisdom of society, instead of conjuring up a thousand phantoms to induce us into error, instead of surrounding us with a thousand fears to deprive us of true energy, to remove every obstacle and smooth the path of improvement.'

Having depicted, in striking colours, the moral effects, which in Mr. G.'s apprehension this system of government must unavoidably produce; he considers next that form which is denominated elective monarchy. This our author conceives to be accompanied with evils little short of those, which result from hereditary succession. Limited monarchy comes next to be examined, a form of polity, which Mr.

G. considers as not only 'liable to most of the objections which may be urged against despotism in its unqualified state, but likewise involving absurdities and vices peculiarly its own.' Of these our author specifies a few, and particularly adverts to that prerogative in limited monarchy, by which the king is empowered 'to nominate to public offices.' The right exercise of this prerogative Mr. G. considers as almost incompatible with the situation of a king. In treating of the difficulty of making a judicious choice, Mr. G. says: p. 449.

'The first difficulty that occurs is to discover those whom genius and ability have made in the best sense candidates for the office. Ability is not always intrusive; talents are often to be found in the remoteness of a village, or the obscurity of a garret. And, though self consciousness and self possession are to a certain degree the attributes of genius, yet there are many things beside false modesty, that may teach its possessor to shun the air of a court.'

'Of all men a king is least qualified to penetrate these recesses, and discover merit in its hiding place. Encumbered with forms, he cannot mix at large in the society of his species. He is too much engrossed with the semblance of business, or a succession of amusements, to have leisure for such observations as should afford a just estimate of men's characters. In reality the task is too mighty for any individual, and the benefit can only be secured by the mode of election.'

'Other disadvantages attendant on this prerogative of choosing his own ministers it is needless to enumerate. If enough have not been already said to explain the character of a monarch as growing out of the functions with which he is invested, a laboured repetition in this place would be both tedious and vain. If there be any dependence to be placed upon the operation of moral causes, a king will in almost every instance be found among the most indiscriminating, the most deceived, the least informed, and the least heroically disinterested of mankind.'

Mr. G. proceeds in his examination of the several forms of civil polity, and comes next to consider the expediency of that system, in which the supreme magistrate is elected by the people, and vested with regal powers, but whose official authority ceases after a limited time, and, like the consular office, is renewed in the person of another, elected also by common suffrage. Having expressed his disapprobation of this form, and offered a few observations on the absurdity of titles and hereditary distinctions, he inquires next into the character of aristocracy, which Mr. G. asserts 'is founded in falsehood,' and distinguished chiefly by a cruel and intolerant spirit. He closes the chapter on this subject with a passage, which we would seriously recommend to the attentive perusal of such as exclaim against all reform, and pronounce a government perfect, merely because they feel not those evils in which others are thereby involved. p. 487.

'There is no mistake,' says he, 'more thoroughly to be deplored on this subject, than that of persons sitting at their ease, and surrounded with all the conveniencies of life, who are apt to exclaim, "We find things very well as they are;" and to inveigh bitterly against all projects of reform, as "the romances of visionary men, and the declamations of those who are never to be satisfied." Is it well, that so large a part of the community should be kept in abject penury,

penury, rendered stupid with ignorance and disgustful with vice, perpetuated in nakedness and hunger, goaded to the commission of crimes, and made victims to the merciless laws which the rich have instituted to oppress them? Is it sedition to enquire whether this state of things may not be exchanged for a better? Or can there be any thing more disgraceful to ourselves than to exclaim that "all is well," merely because we are at our ease, regardless of the misery, degradation and vice that may be occasioned in others?

In chap. xiv. Mr. G. delineates the leading features of democracy, which he affirms to be of all systems by much the most eligible. Having specified the defects and irregularities with which this form of civil polity is supposed chargeable, Mr. G. asserts, that, notwithstanding all its possible disadvantages, it is still much superiour to every other which can be devised. P. 492.

'Supposing,' says he, 'that we should even be obliged to take democracy with all the disadvantages that were ever annexed to it, and that no remedy could be discovered for any of its defects, it would be still greatly preferable to the exclusive system of other forms. Let us take Athens with all its turbulence and instability; with the popular and temperate usurpations of Pisistratus and Pericles; with their monstrous ostracism; by which with undisguised injustice they were accustomed periodically to banish some eminent citizen without the imputation of a crime; with the imprisonment of Miltiades, the exile of Aristides, and the murder of Phocion:—with all these errors on its head, it is incontrovertible that Athens exhibited a more illustrious and enviable spectacle than all the monarchies and aristocracies that ever existed. Who would reject the gallant love of virtue and independence, because it was accompanied with some irregularities? Who would pass an unreserved condemnation upon their penetrating mind, their quick discernment and their ardent feeling, because they were subject occasionally to be intemperate and impetuous? Shall we compare a people of such incredible achievements, such exquisite refinement, gay without insensibility and splendid without intemperance, in the midst of whom grew up the greatest poets, the noblest artists, the most finished orators and political writers, and the most disinterested philosophers the world ever saw,—shall we compare this chosen seat of patriotism, independence and generous virtue, with the torpid and selfish realms of monarchy and aristocracy? All is not happiness that looks tranquillity. Better were a portion of turbulence and fluctuation, than that unwholesome calm which is a stranger to virtue.'

Having obviated the objections which are generally urged against the democratic system, relative to internal government, and having evinced the absurdity of that maxim, on which, Mr. G. affirms, all these objections are founded, viz. that political deception is necessary to restrain the turbulence of the people, he proceeds to consider those objections which relate to war and peace, to treaties of alliance and commerce. Offensive war, he maintains, is contrary to the nature of democracy; and he delivers it as his firm persuasion, that, as a state democratically constituted would present few incitements to provoke any foreign attack, so it would seldom or never be reduced to the necessity of undertaking a defensive war. Military establishments, and treaties of alliance, Mr. G. condemns. The character of a mere

soldier, with the advantages of an universal militia, he thus describes:
P. 535.

‘The man that is merely a soldier, ceases to be, in the same sense as his neighbours, a citizen. He is cut off from the rest of the community, and has sentiments and a rule of judgment peculiar to himself. He considers his countrymen as indebted to him for their security; and, by an unavoidable transition of reasoning, believes that in a double sense they are at his mercy. On the other hand, that every citizen should exercise in his turn the functions of a soldier, seems peculiarly favourable to that confidence in himself and in the resources of his country, which it is so desirable he should entertain. It is congenial to that equality, which must subsist in an eminent degree before mankind in general can be either virtuous or wise. And it seems to multiply the powers of defence in a country, so as to render the idea of its falling under the yoke of an enemy in the utmost degree improbable.’

P. 540. ‘Treaties of alliance’, says Mr. G., ‘are in all cases wrong, in the first place, because all absolute promises are wrong, and neither individuals nor bodies of men ought to preclude themselves from the benefit of future improvement and deliberation. Secondly, they are wrong, because they are in all cases nugatory. Governments, and public men, will not, and ought not to hold themselves bound to the injury of the concerns they conduct, because a parchment, to which they or their predecessors were a party, requires it at their hands.’

Mr. G. then reverts to the subject of democracy, as connected with the transactions of war. After premising, that this form of government, though it should be found less calculated for conducting offensive war, yet ought to be preferred, if more conducive to domestic happiness, while it is fully adequate to the means of defence, he proceeds to obviate those objections which have been urged against it, relative to this subject. Towards the end of chap. xx. anarchy and despotism are thus contrasted. P. 548.

‘The nature of anarchy has never been sufficiently understood. It is undoubtedly a horrible calamity, but it is less horrible than despotism. Where anarchy has slain its hundreds, despotism has sacrificed millions upon millions, with this only effect, to perpetuate the ignorance, the vices and the misery of mankind. Anarchy is a short lived mischief, while despotism is all but immortal. It is unquestionably a dreadful remedy, for the people to yield to all their furious passions, till the spectacle of their effects gives strength to recovering reason: but, though it be a dreadful remedy, it is a sure one. No idea can be supposed, more pregnant with absurdity, than that of a whole people taking arms against each other till they are all exterminated. It is to despotism that anarchy is indebted for its sting. If despotism were not ever watchful for its prey, and mercilessly prepared to take advantage of the errors of mankind, this ferment, like so many others, being left to itself, would subside into an even, clear and delightful calm. Reason is at all times progressive. Nothing can give permanence to error, that does not convert it into an establishment, and arm it with powers to resist an invasion.’

Mr. G. examines, next, what he terms ‘the composition of government,’ by which is meant that system in which there are established two or more branches of legislature, invested with powers of mutual control. In preference to this mode, he recommends only one assembly,

sembly, in which every proposition, before it be adopted, shall undergo five or six successive discussions. He proceeds in chap. xxii. to propose a new form of civil government, to which nothing is essential, but 'an association of such extent as to afford room for the institution of a jury to decide upon the offences of individuals within the community, and upon the questions and controversies which may chance to arise.' This institution, with a few provisions against mutual violence and foreign hostility, Mr. G. believes to be fully sufficient for the protection of individuals from domestic injury, and the society itself from external violence. Chap. xxiv. (the last of Book v.) is concluded with an anticipation of that period, when the brute engine of government shall be for ever annihilated, and when the understandings of mankind shall be so enlightened as voluntarily to yield to the dictates of reason, and the claims of justice.

Book vi. contains the following subjects—political superintendence of opinion—suppression of erroneous opinion in religion and government—tests—oaths—libels—constitutions—national education—pensions and salaries—and the modes of deciding a question on the part of the community. In treating of the political superintendence of opinion, he disapproves of every species of legislative authority over the opinions of mankind. P. 591.

'All that is to be asked on the part of government in behalf of morality and virtue is a clear stage upon which for them to exert their own energies, and perhaps some restraint for the present upon the violent disturbers of the peace of society, that the efforts of these principles may be allowed to go on uninterrupted to their natural conclusion. Who ever saw an instance in which error unaided by power was victorious over truth? Who is there so absurd as to believe, that with equal arms truth can be ultimately defeated? Hitherto every instrument of menace or influence has been employed to counteract her. Has she made no progress?—Has the mind of man the capacity to chuse falsehood and reject truth, when her evidence is fairly presented? When it has been once thus presented and has gained a few converts, does she ever fail to go on perpetually increasing the number of her votaries? Exclusively of the fatal interference of government, and the violent irruptions of barbarism threatening to sweep her from the face of the earth, has not this been in all instances the history of science?'

Religious establishments are next the subject of his animadversion. P. 605.

'The tendency of a code of religious conformity,' says Mr. G., 'is to make men hypocrites. To understand this it may be useful to recollect the various subterfuges that have been invented by ingenious men to apologise for the subscription of the English clergy. It is observable by the way, that the articles of the church are founded upon the creed of the calvinists, though for one hundred and fifty years past, it has been accounted disreputable among the clergy to be of any other than the opposite or arminian tenets. Volumes have been written to prove that, while these articles express predestinarian sentiments, they are capable of a different construction, and that the subscriber has a right to take advantage of that construction. Divines of another class have rested their arguments upon the known good character and benevolent intentions of the first reformers, and have concluded that they could never intend to tyrannise over the consciences of men, or preclude the result of farther information. Lastly, there are many who

have treated the articles as articles of peace, and inferred that, though you did not believe, you might allow yourself in the dissingenuity of subscribing them, provided you added to it the farther guilt of constantly refraining to oppose what you considered as an adulteration of divine truth.'

After expressing his disapprobation, and evincing the impropriety of every attempt to suppress even erroneous opinions in religion and government, Mr. G. proceeds in chap. iv. to consider the expediency of tests. These he condemns as not only useless, but as likewise accompanied with the most pernicious effects; and directly invasive of the rights of mankind. Of their inutility he reasons thus: P. 623.

'Duty and common sense oblige us to watch the man we suspect, even though he should swear he is innocent. Would not the same precautions which we are still obliged to employ to secure us against his duplicity, have sufficiently answered our purpose without putting him to his purgation? Are there no methods by which we can find out whether a man be the proper subject in whom to repose an important trust without putting the question to himself? Will not he, who is so dangerous an enemy that we cannot suffer him at large, discover his enmity by his conduct, without reducing us to the painful necessity of tempting him to an act of prevarication? If he be so subtle a hypocrite that all our vigilance cannot detect him, will he scruple to add to his other crimes the crime of perjury?'

Oaths of every description Mr. G. condemns; solemn adjurations to qualify for an office, or as tests of fidelity, he severely reprobates, as absurd and immoral. He proceeds in chap. vi. to the consideration of libels. These divide themselves into two classes, public and private; such as affect the constitution, and those which attack individual characters. With regard to the former, Mr. G. contends, that to inflict punishment for any speculations on religion or politics, is both pusillanimous and unjust. P. 639.

'It must,' says he, 'be truly a lamentable case, if truth, favoured by the many and patronised by the great, should prove too weak to enter the lists with falsehood. It is self evident, that that which will stand the test of examination, cannot need the support of penal statutes. After our adversaries have exhausted their eloquence and exerted themselves to mislead us, truth has a clear, nervous and simple story to tell, which, if force be excluded on all sides, will not fail to put down their arts. Misrepresentation will speedily vanish, if the friends of truth be but half as alert as the advocates of falsehood. Surely then it is a most ungracious plea to offer, "We are too idle to reason with you, we are therefore determined to silence you by force." So long as the adversaries of justice confine themselves to expostulation, there can be no ground for serious alarm. As soon as they begin to act with violence and riot, it will then be time enough to encounter them with force.'

Mr. G. is likewise a strenuous advocate for the unrestrained investigation of private character. P. 644. 'If truth,' says he, 'were universally told of men's dispositions and actions, gibbets and wheels might be dismissed from the face of the earth. The knave unmasked would be obliged to turn honest in his own defence. Nay, no man would have time to grow a knave. Truth would follow him in his first irresolute essays, and public disapprobation arrest him in the commencement of his career.'

'There are many men at present who pass for virtuous, that tremble at

at the boldness of a project like this. They would be detected in their effeminacy and imbecility. Their imbecility is the growth of that inauspicious secrecy, which national manners and political institutions at present draw over the actions of individuals. If truth were spoken without reserve, there would be no such men in existence. Men would act with clearness and decision, if they had no hopes in concealment, if they saw at every turn that the eye of the world was upon them.' p. 649.

'The modes in which an innocent and a guilty man would repel an accusation against them might be expected to be opposite; but the law of libel confounds them. He that was conscious of his rectitude, and undebauched by ill systems of government, would say to his adversary, "Publish what you please against me, I have truth on my side, and will confound your misrepresentations." His sense of fitness and justice would not permit him to say, "I will have recourse to the only means that are congenial to guilt, I will compel you to be silent." A man, urged by indignation and impatience, may commence a prosecution against his accuser; but he may be assured, the world, that is a disinterested spectator, feels no cordiality for his proceedings. The language of their sentiments upon such occasions is, "What! he dares not even let us hear what can be said against him."

Chap. VII., is employed in combating the generally received doctrine, that the fundamental laws or principles of a constitution are 'less susceptible of variation,' than such as are merely secondary or asciticious.—Chap. VIII. treats of national education. This mode of instruction Mr. G. disapproves, as calculated to retard intellectual improvement, and convertible into a dangerous engine in the hands of government. p. 670.

'The project of a national education ought uniformly to be discouraged on account of its obvious alliance with national government. This is an alliance of a more formidable nature, than the old and much contested alliance of church and state. Before we put so powerful a machine under the direction of so ambiguous an agent, it behoves us to consider well what it is that we do. Government will not fail to employ it to strengthen its hands, and perpetuate its institutions. If we could even suppose the agents of government not to propose to themselves an object, which will be apt to appear in their eyes, not merely innocent, but meritorious, the evil would not the less happen. Their views as institutors of a system of education, will not fail to be analogous to their views in their political capacity: the data upon which their conduct as statesmen is vindicated, will be the data upon which their instructions are founded. It is not true that our youth ought to be instructed to venerate the constitution, however excellent; they should be instructed to venerate truth; and the constitution only so far as it corresponded with their independent deductions of truth. Had the scheme of a national education been adopted when despotism was most triumphant, it is not to be believed that it could have for ever stifled the voice of truth. But it would have been the most formidable and profound contrivance for that purpose that imagination can suggest. Still, in the countries where liberty chiefly prevails, it is reasonably to be assumed that there are important errors, and a national education has the most direct tendency to perpetuate those errors, and to form all minds upon one model.'

In chap. IX. our author attacks the practice of granting pensions and salaries; and he proceeds in chap. X. to consider the three 'prin-

principal modes of conducting elections, by fortition, by ballot, or by vote. Having assigned his reasons for rejecting the two former, he concludes thus: p. 686.

‘ If then fortition and ballot be institutions pregnant with vice, it follows, that all social decisions should be made by open vote; that, wherever we have a function to discharge, we should reflect on the mode in which it ought to be discharged; and that, whatever conduct we are persuaded to adopt, especially in affairs of general concern, should be adopted in the face of the world.’

The general title of Book VII. is, Crimes and Punishments; under which are comprized the following particulars: Limitations of the doctrine of punishment, which result from the principles of morality.—The disadvantages, the purposes, and the application of coercion,—its scale and temporary expediency.—Evidence, law, and pardons.

Punishment, as founded not in public expediency, but in the supposed propriety of retribution, Mr. G. entirely disapproves. p. 690.

‘ The only measure of equity,’ says he, ‘ is utility, and whatever is not attended with any beneficial purpose, is not just. This is so evident a proposition, that few reasonable and reflecting minds will be found inclined to reject it. Why do I inflict suffering on another? If neither for his own benefit, nor the benefit of others, can that be right? Will resentment, the mere indignation and horror I have conceived against vice, justify me in putting a being to useless torture?’

Reason, our author contends, is the only instrument proper to be employed for the correction of errors, both in sentiment and practice. To evince the pernicious tendency of coercion, he argues thus: p. 700.

‘ There is no criterion of duty to any man but in the exercise of his private judgment. Has coercion any tendency to enlighten the judgment? Certainly not. Judgment is the perceived agreement or disagreement of two ideas, the perceived truth or falsehood of any proposition. Nothing can aid this perception, that does not set the ideas in a clearer light, that does not afford new evidence of the substantialness, or unsubstantialness of the proposition. The direct tendency of coercion is to set our understanding and our fears, our duty and our weakness, at variance with each other. And how poor spirited a refuge does coercion afford? If what you require of me is duty, are there no reasons that will prove it to be such? If you understand more of eternal justice than I, and are thereby fitted to instruct me, cannot you convey the superior knowledge you possess from your understanding into mine? Will you set your wit against one who is intellectually a child, and because you are better informed than I, assume, not to be my preceptor, but my tyrant? Am I not a rational being? Could I resist your arguments, if they were demonstrative? The odious system of coercion, first annihilates the understanding of the subject, and then of him that adopts it.’

In chap. XII. he labours to prove that coercion, or punishment, is totally inadequate to the three great purposes, for which it is inflicted, viz. restraint, reformation, and example.—After endeavouring to show that in the two former cases it is both absurd and unnecessary, he proceeds, p. 713.

‘Coercion for example, is liable to all the same objections as coercion for restraint or reformation, and to certain other objections peculiar to itself. It is employed against a person not now in the commission of offence, and of whom we can only suspect that he ever will offend. It supercedes argument, reason, and conviction, and requires us to think such a species of conduct our duty, because such is the good pleasure of our superiors, and because, as we are taught by the example in question, they will make us rue our stubbornness if we think otherwise. In addition to this, it is to be remembered that, when I am made to suffer as an example to others, I am treated myself with supercilious neglect, as if I were totally incapable of feeling and morality. If you inflict pain upon me, you are either just or unjust. If you be just, it should seem necessary that there should be something in me that makes me the fit subject of pain; either desert, which is absurd; or mischief I may be expected to perpetrate; or, lastly, a tendency to reformation. If any of these be the reason why the suffering I undergo is just, then example is out of the question: it may be an incidental consequence of the procedure, but it can form no part of its principle. It must surely be a very inartificial and injudicious scheme for guiding the sentiments of mankind, to fix upon an individual as a subject of torture or death, respecting whom this treatment has no direct fitness, merely that we may bid others look on, and derive instruction from his misery. This argument will derive additional force from the reasonings of the following chapter.’

In chap. iv. he reasons against the application of coercion, as involving at once absurdity and injustice. His arguments are drawn from the impossibility, not only of ascertaining precisely the guilt of the offender, but also of finding punishments proportioned to every degree of criminality.

Coercion, considered as a temporary expedient, is next examined, which, he affirms, ‘can at no time, either permanently or provisionally, make part of any political system, that is built upon the principles of reason.’—Having deduced, from his theory of coercion in general, a few inferences relative to particular punishments, he proceeds, in chap. viii. to the consideration of law, which Mr. G. maintains is at once ‘endless, uncertain, and wholly destructive of the principles of reason.’—It’s uncertainty he illustrates thus: p. 768.

‘Laws were made to put an end to ambiguity, and that each man might know what he had to depend upon. How well have they answered this purpose? Let us instance in the article of property.—Two men go to law for a certain estate. They would not go to law, if they had not both of them an opinion of their success. But we may suppose them partial in their own case. They would not continue to go to law, if they were not both promised success by their lawyers. Law was made that a plain man might know what he had to depend upon, and yet the most skilful practitioners differ about the event of my suit. It will sometimes happen that the most celebrated pleader in the kingdom, or the first counsel in the service of the crown, shall assure me of infallible success, five minutes before another law officer, styled the keeper of the king’s conscience, by some unexpected

pected juggle decides it against me. Would the issue have been equally uncertain, if I had had nothing to trust to but the plain, unperverted sense of a jury of my neighbours, founded in the ideas they entertained of general justice? Lawyers have absurdly maintained, that the expensiveness of law is necessary to prevent the unbounded multiplication of suits; but the true source of this multiplication is uncertainty. Men do not quarrel about that which is evident, but that which is obscure.'

Book VII. concludes with a few observations on the absurdity and injustice of granting pardons to criminals, and of the great abuses to which the practice is liable.

Book VIII. is dedicated to the subject of property.—Our author's theory, which he conceives to be supported by the fundamental principles of justice, is simply this: 'That every man is entitled, so far as the general stock will suffice, not only to the means of being, but of well being.'

'I have,' supposes Mr. G. (p. 790), 'an hundred loaves in my possession, and in the next street there is a poor man expiring with hunger, to whom one of these loaves would be the means of preserving his life. If I withhold this loaf from him, am I not unjust? If I impart it, am I not complying with what justice demands? To whom does the loaf justly belong?'

'I suppose myself in other respects to be in easy circumstances, and that I do not want this bread as an object of barter or sale, to procure me any of the other necessities of a human being. Our animal wants have long since been defined, and are stated to consist of food, clothing and shelter. If justice have any meaning, nothing can be more iniquitous, than for one man to possess superfluities, while there is a human being in existence that is not adequately supplied with these.'

The evils arising from the very unequal distribution of property in all civilized nations furnish our author with several arguments in favour of his theory; and he is at considerable pains to contrast these with the benefits which would result from a system of government, where no man's superfluities were regarded as his own, but as the lawful property of the needy and indigent.—p. 810, he says:

'The spirit of oppression, the spirit of servility, and the spirit of fraud, these are the immediate growth of the established system of property. These are alike hostile to intellectual and moral improvement. The other vices, of envy, malice and revenge, are their inseparable companions. In a state of society, where men lived in the midst of plenty, and where all shared alike the bounties of nature, these sentiments would inevitably expire. The narrow principle of selfishness would vanish. No man being obliged to guard his little store, or provide with anxiety and pain for his restless wants, each would lose his own individual existence in the thought of the general good. No man would be an enemy to his neighbour, for they would have nothing for which to contend; and of consequence philanthropy would resume the empire which reason assigns her. Mind would be delivered from her perpetual anxiety about corporal support, and free to expatiate in the field of thought which is congenial to her. Each man would assist the enquiries of all.'

Mr. G.

Mr. G. next obviates a few of those objections, with which this system of things may be deemed chargeable, viz. its tendency to generate habits of sloth and idleness—the impracticability of rendering the system permanent—its inconsistency with personal independence—and the excessive population which would unavoidably result from it.—In removing the objection relative to independence, Mr. G. declares himself an enemy to marriage. p. 848.

‘Cohabitation is not only an evil as it checks the independent progress of mind; it is also inconsistent with the imperfections and propensities of man. It is absurd to expect that the inclinations and wishes of two human beings should coincide through any long period of time. To oblige them to act and to live together, is to subject them to some inevitable portion of thwarting, bickering, and unhappiness. This cannot be otherwise, so long as man has failed to reach the standard of absolute perfection. The supposition that I must have a companion for life, is the result of a complication of vices. It is the dictate of cowardice, and not of fortitude. It flows from the desire of being loved and esteemed, for something that is not desert.’

The intercourse of the sexes, in that state of society which he recommends, he describes thus: p. 851.

‘The intercourse of the sexes will, in such a state, fall under the same system as any other species of friendship. Exclusively of all groundless and obstinate attachments, it will be impossible for me to live in the world without finding one man of a worth superior to that of any other whom I have an opportunity of observing. To this man I shall feel a kindness in exact proportion to my apprehension of his worth. The case will be precisely the same with respect to the female sex. I shall assiduously cultivate the intercourse of that woman whose accomplishments shall strike me in the most powerful manner. “But it may happen that other men will feel for her the same preference that I do.” This will create no difficulty. We may all enjoy her conversation; and we shall all be wise enough to consider the sensual intercourse as a very trivial object. This, like every other affair in which two persons are concerned, must be regulated in each successive instance by the unforced consent of either party. It is a mark of the extreme depravity of our present habits, that we are inclined to suppose the sensual intercourse any wise material to the advantages arising from the purest affection. Reasonable men now eat and drink, not from the love of pleasure, but because eating and drinking are essential to our healthful existence. Reasonable men then will propagate their species, not because a certain sensible pleasure is annexed to this action, but because it is right the species should be propagated; and the manner in which they exercise this function will be regulated by the dictates of reason and duty.’

In treating of population, Mr. G. delivers it as his opinion, that myriads of centuries of increasing population may probably pass away, and the earth still be found sufficient for the subsistence of its inhabitants.—Under this article we find several very fanciful ideas, such as, that infirmity and disease may, by the omnipotence of mind, be entirely banished from the human body; that sleep may

may likewise be expelled; and that, by the exertion and consequent improvement of our intellects, we may render ourselves immortal in the present state.

Mr. G., having endeavoured to obviate the objections to his theory, proceeds, in chap. VIII. to point out the means by which his system of property may be introduced. The mode which our author recommends for this purpose is neither violent nor compulsive—it is merely the exertion of our most strenuous endeavours to enlighten the understandings of mankind, and to impress them with the full conviction that such a system of things is the only basis, on which the happiness of all orders of society can be permanently established.—With this subject the volume is concluded.

We have now presented our readers with as accurate an analysis of Mr. G.'s Enquiry, as our limits would permit: before we dismiss it, we would offer a few observations on what we conceive to be it's general character.

The plan of this multifarious inquiry Mr. G. seems to have sufficiently digested, and the execution is, on the whole, entitled to approbation. A few subjects are indeed introduced, which are but remotely connected with the great scope of the inquiry: but, as they tend to illustrate the operations of the mind, to the philosophical reader they will not be unacceptable. The arrangement of his ideas is, in general, methodical and perspicuous; and his arguments are, with a very few exceptions, stated with force, succinctness, and accuracy. The language is, on the whole, clear and energetic, but sometimes incorrect—a few phraseologies occasionally occurring, which are sanctioned neither by colloquial nor written usage. The value of the sentiments will be variously appreciated. For our part, we bear this testimony, that among several extravagant and Utopian ideas, we have found much close argument, judicious observation, and profound thought. If his ardent enthusiasm in favour of truth and liberty, with a sanguine anticipation of the perfection of human nature, have betrayed Mr. G. into a few extraordinary and chimerical positions, though we may be disposed to smile at their singularity and extravagance, we can scarce censure the principle in which they originate. His morality is bold and imperious: if in any instance it be either impracticable or inconsistent, it seems to be in his doctrine of sincerity.—While we thus cheerfully bestow on Mr. G.'s Enquiry that praise which we conceive it deserves, we are sorry to add, that we observed one or two insinuations, with respect to public worship and a future state, which we scruple not to pronounce highly offensive and improper. If Mr. G. have sought against our religion: if he believe all social worship to be superstition, or that a futurity is inconceivable and it's existence false; let him come forward into the open field of discussion and argument; but let him not unnecessarily and wantonly introduce, with an air of derision, either truths or practices which mankind have justly held in veneration. Contemptuous insinuations, without argument, are impertinent and illiberal.—We conclude our remarks with observing, that the author discovers considerable talents, a clear intellect, and an ardent mind in the pursuit of truth.

ART. VII. *An Essay on the Swelling of the lower Extremities, incident to Lying-in Women.* By Charles Brandon Trye, Member of the Corporation of Surgeons, and of the Medical Society of London; of the Royal Medical Society in Edinburgh, and Surgeon to the General Infirmary in Gloucester. 8vo. 80 pages. Price 2s. Murray. 1792.

THE author of this essay reminds his readers, that 'an inquiry into the nature and cause of that swelling of the lower extremities which sometimes happens to lying-in women, was published five or six years ago by the very celebrated Mr. Charles White of Manchester.

'The disease of which he has treated [continues the author] is, as far as I can judge, the same as that which I am about to consider; though on the one hand, I have not met with all the appearances which he describes; and on the other, some on which he is silent have fallen in my way,' P. 1—2. On perusing the work now before us, we have been obliged however to adopt a very different opinion; for the symptoms, progress, and termination of the complaint described by Mr. T. are essentially dissimilar from those which are delivered in Mr. White's publication. Mr. White has given the history of the *depot lacteux* of the French writers; but it appears to us, that the author of this essay has described the iliac abscess, a complaint which differs widely from the former in it's nature, and also requires a different mode of treatment. We perfectly recollect, that the late Dr. William Hunter used to give an account of the iliac abscess in his lectures on the gravid uterus; and he particularly cautioned his pupils not to confound that disease with the *œdema lacteum*, a mistake, he said, which had often happened. The essay contains many useful remarks, and exhibits no unfavourable specimen of Mr. T.'s candour and ability; and we have no doubt, but that in a second edition the work will undergo such a revision as to do credit to it's author, and prove serviceable to the community.

ART. VIII. *Dermato-Pathologia; or, practical Observations, from some new Thoughts on the Pathology and proximate Cause of Diseases of the true Skin and its Emanations, the Rete Mucosum and Cuticle: With an Appendix containing further Observations on the Influence of the perspirable Fluid in the Production of Animal Heat: And Remarks on the late Theories of Scurvy, with the particular View of recommending the Oak Bark as a new marine Antiscorbutic; and as a probable Antiseptic in some other putrescent Disorders.* By Seguin Henry Jackson, M. D., Member of the Royal Medical Society of Edinburgh, Physician to the Westminster General Dispensary, and to the Infirmary of St. George's, Hanover Square. 8vo. 334 pages. Price 7s. 6d. in boards. Johnson. 1792.

THE imperfect or obscure manner in which the greater part of writers on cutaneous diseases have treated the subject has been generally complained of, and we believe that a correct account of this important class of disorders has long been regarded as a *desideratum*. Dr. J. has not been deterred by the little success of his predecessors, from attempting to improve this defective branch of pathology: and, although

although he was aware of 'the difficulty of explaining the nature of, as well as successfully treating, this class of disorders, his inclination to divulge his thoughts has been annually gaining new strength, until he has brought his mind to think, *that he should be criminal* if he withheld them any longer from the criticising judgment of professional men.' p. 6. Some of the first sections of this work contain critical reflections on the class cachexiæ of Dr. Cullen's *Synopsis Nosologiæ methodicæ*; the author then proceeds to give the anatomy of the cutis vera, and its emanations, the rete mucosum and cuticle; and divides 'cutaneous inflammation into phlegmonic, exanthematic, and erythematic.' This sixth section, however, presents the reader with little more than a series of minute animadversions on Cullen's incorrectness; and an account of the formation of pus, according to the exploded theory of the late sir John Pringle.

Section VIII.—'As the different minute parts connected with the cutis vera may occasion, when diseased, the varieties of impetiginous affections, I shall next proceed shortly to explain the particular change in each part, as supposed to be their condition when morbidly affected.' These varieties the doctor arranges in the following manner: p. 73.—'First, The depraved secretion of the sebaceous glands.—Secondly, The morbid condition of the bulbs of the hair.—Thirdly, The morbid condition of the cutaneous or perspirable vessels.' This division of cutaneous diseases, according to the parts affected, is ingenious and well founded; but the merit of it belongs to Dr. Dimsdale, who published it in his Thesis at Edinburgh, in the year 1773, entitled, *De Morbis Cutaneis*; and we may also add, that Dr. Dimsdale's illustrations appear to us more apposite than those immediately before us. After making some observations to prove that 'the proximate cause of impetiginous affections is seated in the cutaneous capillary vessels,' the author proceeds to treat of the remote causes of impetiginous diseases. He endeavours to prove, that these 'act with a sedative effect,' and thus may produce a '*chronic debility* of the extreme cutaneous vessels.' Dr. J. then enumerates among the remote causes of these complaints 'atmospheric cold—fear—violent passions—uncleanliness—and the use of ardent spirits;' and he supposes, that 'certain states of the body and mind predispose the system to the operation of the various remote causes.' The reasoning which the doctor employs under each of these heads is much laboured, and the illustrations are sufficiently copious; but as they do not admit of abridgment, we shall only present the reader with the conclusions as they are drawn up by the author himself. p. 184.

'*The summary of the new pathology.*—The remote and occasional causes of impetiginous affections operate with a sedative effect, and induce A DEBILITY of the nervous and muscular systems, whereby the vital function of the heart and arterious system, and the IRRITABILITY of the former, are considerably and particularly affected:—That this DEBILITY and IRRITABILITY, will be most readily felt at the *extreme vessels* every where terminating, but more especially in the capillary vessels of the *primæ viæ* and true skin:—That from their partial operation, a serous or lymphatic plethora will be formed, and a stagnation or obstruction of the perspirable fluid will take place:—That the detention of this matter will in a given, though uncertain time, prove a stimulus to the true skin, increase the action of the

the capillary vessels, and produce the different affections there occurring, according to the state of the effused and secreted matter, the peculiarity of the temperament, and the condition of the neighbouring minute parts:—and that the eruptions, and other cutaneous appearances, become general, or take place in only this or that part of the body, according to the state of the whole circulating system, and the extent of the vascular DEBILITY and IRRITABILITY, which may be supposed partial for the time, and arising from a diminution of the nervous and muscular energies at the part impetiginously affected; which diminished energies, in a greater or lesser degree, have deranged, or entirely destroyed, the circulation in the extreme vessels of the arteri us system so affected, most probably by having caused a *weakness* in their *action*, or a paralytic affection of these capillary vessels.

Such is the theory of cutaneous diseases, which Dr. J. has taken great pains to establish in his *Dermato-pathologia*: but it would be premature in us to inquire into the validity of this hypothesis, as the author has not yet completely executed the whole of his plan. In a large appendix, which is subjoined to this work, Dr. J. offers some ingenious conjectures on the source of animal heat; he also enters into a critical discussion of the recent theories of scurvy; and concludes his work with an account of the efficacy of oak bark in scorbutic complaints, and in the scarlatina anginosa.

A. F.

ART. IX. *An Essay on the Disease produced by the Bite of a mad Dog, or other rabid Animal.* By James Mease, M. D. of Philadelphia. With a Preface and Appendix. By J. C. Lettsom, M. D. &c. 8vo. p. 179. pr. 3s. sewed. Dilly. Philadelphia printed, London reprinted. 1793.

THE fatal effects that so generally follow the introduction of the canine virus into the human body have called forth the attention of medical men in a particular manner, and excited them to attempt improvements in the method of treating the disease. In proportion therefore as the confidence in specific remedies diminished, the nature of the complaint became better understood, more minutely examined, and more rigorously discussed. The writer of the dissertation before us has, however, inquired still more extensively into the subject; but his opinions seem frequently to have been formed, rather from the hints thrown out by Dr. Rush in an Essay on Tetanus, than from his own experience and observation.—Authors have generally confined this disease, as an original affection, to three species of the genus *canis*, viz. dogs, wolves, and foxes.—All other animals can, however, be affected with the disease from a bite by any of these, but observation has not furnished any examples where they were seized with it spontaneously. Respecting the question, whether this disease ever comes on spontaneously in the human body, Dr. Mease observes:

P. 6. 'Notwithstanding the relation of many cases, by different authors, of spontaneous hydrophobia, I doubt much whether it ever appeared as an original disease. In respect to some of them, it may be with propriety questioned, whether the symptoms they described pertained to the actual disease: for, from a careful perusal and attentive examination of the many histories on record, the dread of fluids

fluids appears to me to be no more than a symptom of an original disease, which, from its being particularly urgent, has been mistaken for an idiopathic affection. Thus Dr. Innes has given an account of a hydrophobia attending an inflammation of the stomach; but the impropriety of the name will at once be evident in this case, as there must have been an equal dread of both solids and liquids, on account of their increasing the disease; but as the great thirst under which the patient laboured induced him only to call for drink, which from his sensations he knew he could not swallow, the aversion from it was the cause of the disease being stamped with the name.'

The symptoms which point out the presence of this alarming disease are very distinctly related; and Dr. M. remarks with great propriety, that they frequently vary in different persons, according to the difference of constitution, and other circumstances. The division of the disease into stages, which has been attempted by different authors, seems to him in a great measure arbitrary, and to have no foundation in just observation. The explanation of the nature of the various symptoms that occur in this disease is next attempted by the author; and perhaps with better success than by many preceding writers; yet many circumstances still remain involved in considerable obscurity. On that particular symptom of aversion from water, which has afforded a name to the disease, Dr. Mease reasons in the following manner. P. 33.

'But it may be asked, if there be no specific dread of fluids, why are solids swallowed with less difficulty than liquids, contrary to what is observed of all other affections of the throat? To this I would reply, that a very material difference exists between an affection of the muscles of deglutition, proceeding from a state of inflammation, and a distension of the part, and that affection proceeding from the disease at present under consideration. In the former, liquids are swallowed with greater ease, as requiring less exertion of the muscles than solids, which create great pain by increasing the preternatural distension already existing. In the latter, liquids are swallowed with greater difficulty for the same reason, viz. requiring more exertion of the muscles, of which the patient has entirely lost the command; but solids are enabled to descend with greater ease, as by their bulk they do not require such a forcible contraction of the muscles in order to force them down. It must be also recollected, that in performing the act of swallowing, the tongue is drawn backwards, and at the same time pressed against the upper and back part of the palate, extended over the roof of the mouth, whereby the substance is pressed against the epiglottis, which by its own elasticity is constantly at other times erect, and thereby effectually and completely covers the wind-pipe, directing the passage of the food immediately into its proper place or gullet; the extension and continuation of the soft palate at the same time preventing its regurgitation up through the nose. When, therefore, these parts are affected with a morbid sensibility, and the healthy action is taken away, as in the present disease, a *fluid* is no sooner applied to them, than a spasmodic affection is excited in the part, and they not being able to overcome this, it terminates in a violent convulsion: but *solids*, by their distension, overcome the stricture and resistance made to their progress by the convulsion of the parts, and thus they descend into the œsophagus with greater ease: they are

also

also enabled to press down the epiglottis, which liquids, by their want of this distending power, are rendered incapable of doing. Fluids likewise, as Dr. Seleg observes, "penetrate the sides of the mouth, the tongue, and the throat much more, and produce therewith a greater irritation or commotion than the solid food can have upon these parts," in consequence of a greater surface, which is endowed with this morbid sensibility, being exposed to the stimulus of the fluid. In a state of health, when the muscles of the throat can be commanded at pleasure, and the nerves which supply them are not affected with a morbid sensibility, the action of deglutition is sufficient to press down the epiglottis, assisted by the slight gravitating influence of the fluid itself; but in the present disease, this healthy action of the parts being destroyed, there remains nothing but the mere mechanical force of the fluid, to effect what was done by the united force of both before, which being unable to accomplish, a violent irritation in the part ensues, with great pain, and an immediate rejection of the liquids.'

This explanation, in the author's opinion, is rendered still more satisfactory from the consideration, that in other diseases, where the same want of command of the muscles of deglutition occurs, solids are swallowed with greater facility than fluids; but the morbid sensibility of the parts not being the same, the latter do not excite so much pain as in cases where the disease arises from the bite of a rabid animal. From this it is evident, that Dr. M. refers the cause of the great aversion to fluids in this disease, to the affection of the throat.—The author, after having endeavoured to prove, that an aversion from fluids is not a constant symptom of the disease; that solids, as well as fluids, are frequently equally difficult to swallow; and that the disease never arises spontaneously; gives the definition of the disease, which is, that it consists in 'violent convulsions of the whole body, particularly the throat, creating a difficulty of swallowing, proceeding from the bite of a mad animal.'—The length of time that the poison continues in the body before it produces the disease has been marked by considerable variation, the cause of which, according to our author, is the greater or less sensibility of the system, as depending on original conformation and on climate. In examining the history of the symptoms and remote causes of this disease in the dog kind, as given by Dr. M., we have met with nothing that can be considered as new; he has merely collected into one point of view, what has been said by different writers on these subjects. The remote cause of the disease in man he supposes to be, in every case, 'a poison of a peculiar nature in the saliva of a rabid animal belonging to the genus *canis*;' for he does not allow that the complaint can ever arise spontaneously in the human body. In attempting to determine the manner in which the virus is communicated to the system, Dr. M. rejects the generally received opinion of it's being taken up into the body by absorption, but perhaps without sufficiently examining the matter. For arguments drawn from what happens with respect to other poisons when absorbed can afford but a very feeble and unsatisfactory evidence of the manner in which this peculiar poison may be carried into the constitution. The opinion, which Dr. M., as well as many other writers, has adopted, is, that the canine virus operates on the nerves by means of a wound being made in some part of the body. This opinion they find supported by the analogy subsisting between this and
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some nervous diseases, particularly tetanus, many of the symptoms of each having a great resemblance. In short, the virus is supposed to remain confined to the part where it was first inserted, until some cause is applied to favour it's producing the disease. We are not, however, told what this cause is, or in what way it acts, so as to assist the poison in bringing on the complaint: the author only asserts, from observing the effects of the virus, that it induces general debility of the nerves, and deprives them of their healthy tone, and the customary energy which they had over the whole system. This opinion, of the disease having it's foundation in debility of the nervous system, is supported by our author, by arguments drawn both from the consideration of the symptoms, the nature of the predisposing causes, the analogy of the disease with tetanus, and the injury arising from the use of debilitating remedies. As a proof of the manner in which Dr. M. reasons on this subject, we shall offer our readers a specimen from this part of his work. P. 94.

• From this view of the analogy subsisting between tetanus and the disease produced by the action of the canine virus on the system, it must appear, that although they are essentially different in their *remote*, they are very nearly related to each other in their *proximate*, cause. No doubt, the presence of the virus in the one case, is the cause of the greater permanency of the symptoms in the disease produced by it, and may occasion some peculiarity in the appearances, in addition to those which take place in tetanus. This, however, only shows that the *same effect* can be produced by *two different causes*; a circumstance which very frequently takes place in other operations of nature. No alteration, therefore, in the treatment of the disease depending on the canine virus, is necessary from that which has been proved to be so successful in tetanus. The history of other poisons also show that the same state can be produced by two different causes, and yet the same remedies have been found necessary. Thus, in those eruptive diseases, whose remote causes are certain specific contagions, an inflammatory *diathesis* is as certainly induced, as by exposure of the body to alterations of heat and cold. The small-pox and measles afford a striking proof of this assertion. In these diseases, no particular complexion in the treatment is derived from the presence of the contagion, different from the *synocha*, or simple inflammatory fever: why, then, should the remedies of the disease produced by the canine virus vary from those used in tetanus?

• The only difference subsisting between the *two* diseases, originating from contagion and the other simple affections, is, that in the case of the *small-pox*, a *less* degree of the same inflammatory state is induced than that which occurs in *synocha*; while in the disease produced by the *canine virus*, the same state which occurs in *tetanus* is also brought on, but in a *greater* degree. In the *small-pox*, therefore, a *less* use is required of the same *antiphlogistic* means which are proper in the *simple* inflammatory fever; in the disease depending on the *canine virus*, a *more vigorous* and extensive exhibition is required of the *same* remedies which are used in tetanus.

Having thus examined our author's opinions respecting the nature of the disease, and the manner in which it is produced; we shall next consider his method of cure. In order to form a general plan for the removal of the complaint, Dr. M. lays down two indications of cure.

• 1st. To

1st. To prevent the poison from being communicated to the system. 2dly, To counteract or overcome its effects, after they have began to appear.—To answer the first indication, various external remedies have been recommended by authors, several of which are here noticed: but this author, with many others, seems chiefly to depend upon the excision of the bitten part where it is practicable, and on the keeping of the wound open for some length of time. If the wound have been healed, he even advises it to be opened again, and prevented from closing.—With a view to counteract or overcome the effects of the poison on the system, Dr. M., after remarking that bleeding and all other debilitating remedies are highly prejudicial, recommends, in conformity to the opinion he has formed of the nature of the disease, that such means be employed as tend to diminish the morbid sensibility of the system, and to restore that degree of vigour which it had lost, by the action of the poison upon it. The means that he advises to be tried, in order to accomplish the diminution of the morbid sensibility, are the use of opium in very large quantities, the cold bath, but not employed as it has generally been by immersing the patients in it, but by throwing the water upon them, and afterwards using frictions. On the authority of Celsus and other ancient writers, the oil bath is recommended for the same purpose; frictions of the body with it, in Dr. M.'s opinion, also promise to be of service. To restore to the system it's loss of vigour, stimulants and tonic remedies, frequently changed, must be exhibited with a liberal hand, while the swallowing remains free. By these a constant state of excitement is to be kept up, and the sinking of the system prevented. A more durable impression is also to be produced, and nourishment thrown into the body, by the frequent exhibition of hot broths, to which aromatic condiments have been added. In fact, the author's plan of cure consists in keeping the system under the uniform and powerful impression of stimulant and tonic medicines. In the capacity of editor, Dr. Lettsom appears to have done little more than merely to bring the work before the public.

ART. X. *Practice of Physic, wherein is attempted a concise Exposition of the Characters, Symptoms, Causes of Diseases and Method of Cure; with Formulæ, in which such new Articles are introduced as seem from Trial to be valuable Additions to the Materia Medica: with a copious Index of Diseases and Medicines; the whole intended for the Assistance of the young Practitioner.* By Richard Temple, M. D. Licentiate of the Royal College of Physicians, London. 8vo. 452 pages. Price 6s. in boards. Johnson. 1792.

THE author informs us, that he has been induced to present this practice of physic to the public, from the consideration of the improvements lately made in the discipline of medicine in general, and of the successful treatment of some diseases in particular. The materials, we are also told, have been furnished by the best authors, including the latest publications, and sixteen years experience.—In arranging the diseases, the author seems to have adopted the method pursued by doctor Cullen in his nosology: he therefore first gives the character of each disease in the words of that nosologist; then follow the symptoms, diagnosis, prog-

nos, and causes, as far as they can be assigned; and lastly, the method of cure, with the means of relieving particular urgent symptoms. In the execution of the work, Dr. T. appears to have endeavoured 'to bring all the circumstances of the disease into as close a point of view as possible.'

Of the different formulæ which the author has introduced into this work, we must observe, that he seems neither to have adhered to the terms of the old or new pharmacopœias, but to have frequently blended them together in the same prescription, by which, in our opinion, he has given them an awkward and inelegant appearance. And in the execution of the whole, he appears to us to have aimed at a degree of conciseness, which will scarcely afford such a view of the diseases on which he treats, as may seem necessary in a publication of this kind.

ART. XI. *New Experiments with Mercury on the Small-Pox, by which is demonstrated its specific Virtue in that Disease.* By P. Van Woenfel, M. D. *Translated from the French,* by William Fowle, M. D. 8vo. 29 pages. Price 1s. Salisbury, Collins; London, Crowder. 1793.

THE use of mercury in the small-pox has long been known, though few experiments have been made directly with a view to prove it's specific virtue in that disease. In this publication it is recommended to be given in much larger doses than it has been customary in this country to administer, and without being combined with any other medicine. The author also enjoins it's use for a considerable length of time. His common practice seems to have been to exhibit mercurials for ten days previous to inoculation, and to continue them until the commencement of the eruptive symptoms. The uncommon success of this plan of treatment induced him to begin a series of experiments, in order to determine what share mercury had in rendering the disease mild. The mode in which the experiments were chiefly made was by combining mercury, in different forms, with variolous matter, and then inoculating the patients with it. In several children inoculated with this mixture of variolous matter and mercury, there did not appear the least inflammation, nor any symptoms of the disease. Not satisfied, however, with these trials, the author made the inoculation in one arm with ordinary matter, and in the other with that mixed with calomel. The inoculation made with common matter took effect, and produced the disease as usual; but the incision in the other arm dried up without any signs of inflammation. Plaisters of common mercurial ointment, applied over inoculations made with common variolous matter, seem also, from these experiments, to prevent the disease from taking place. Dr. W. has not been able to determine the precise period at which mercury ceases to be able to prevent the development of the variolous miasma; he however supposes it to be at the time when the incision is so much inflamed as to be surrounded with pustules. In our author's opinion, the power of this mineral is so great in destroying or moderating the force of the variolous poison, that it is almost impossible any one should die from inoculation.

lation where it is employed. Fully to determine a point of so much difficulty, a few experiments are, however, by no means sufficient.

ART. XII. *Reflections on a Letter addressed to the Governors of St. George's Hospital, by John Hunter, Surgeon.* 8vo. 23 pages. Price 1s. Bladon. 1793.

THE anonymous writer of this pamphlet is extremely angry with Mr. Hunter, for venturing to think for himself on the different subjects of his profession; for having arrived at considerable eminence in it without a regular apprenticeship, or the advantages of a classical education; and for attempting to procure his relation the situation of surgeon to a respectable hospital.—It too often happens, from envy, or probably worse motives, that genius and talents are exposed to the puny attacks of scribblers of this kind.

A. R.

POETRY. THE DRAMA.

ART. XIII. *A Poetical, Serious, and possibly Impertinent, Epistle to the Pope. Also, a Pair of Odes to his Holiness, on his keeping a disorderly House; with a pretty little Ode to Innocence.* By Peter Pindar, Esq. 4to. 41 pages. Price 2s. 6d. Evans. 1793.

SUPERSTITION is certainly a very fair subject of ridicule, and the grimace of priestcraft a still fairer. We were not therefore sorry to see this 'satirical rogue,' after having so thoroughly exhausted his old subject, paying his respects to that great spiritual trader,

'Who sells a good snug seat amidst the skies'

To any wicked gentleman that dies.'

But whether it be that Peter finds this subject too serious for his sportive muse, or that he is unable to confine himself, on the present occasion, to what is really deserving of ridicule and satire, we own that we have been considerably disappointed in the perusal of this epistle. The discredit, into which the saints and the implements of superstition are fallen, is indeed humourously described: for instance, in the following lines: p. 9.

'Hear with what blasphemy this FRANCE behaves!

"ROME, I despise thee: all thy popes are knaves;

Thy cardinals and priests the earth encumber—

Avaunt the saints, and all such holy lumber!

Chop off their heads: away the legs and toes:

Away the wonder-working tooth and nose:

Away the wonder-working eyes and tears,

The vile imposture of a thousand years!

Calves heads, pigs pettitoes, perform as well,

Raise from the dead, and plagues and devils expel.

Saint GENEVIEVE no longer is divine—

The wise Parisians mock her worm-gnaw'd shrine;

Whose coffin planks that could such awe inspire,

May go to light the kitchen-wench's fire.

Saint Jail, saint Whip, saint Guillotine, saint Rope,

Possess (we think) more virtue than the POPE."

The old fable of the Waggoner and Jupiter is very well told—and the Ode to Innocence has some beautiful lines. But on the whole, we think this piece inferior in poetical merit to most of the author's former productions: and, in point of morality, the latitude which he indulges on the subject of love and marriage obliges us to pronounce it deserving of very serious censure.

ART. XIV. *Ode to the People of England.* 4to. 17 pages. Pr. 1s. Pridden, 1793.

BRITISH valour is unquestionably a proper subject for song; and the writer of this ode has represented with some degree of fancy and animation some of the more splendid scenes which the military history of Britain affords for poetical description. He dwells chiefly on the display of modern heroes, and celebrates the praise of Marlborough, Hawke, Boscawen, Wolfe, Rodney, and Elliot. The picture of the siege of Gibraltar is heightened in terrour, by a well wrought simile taken from the fires of *Ætna*: and the description is closed by a happy reference to the meritorious act of humanity to a perishing foe, shown after the victory by brigadier Curtis. We copy these two stanzas:

p. 8. ' Thus, in antique majesty,
Hoar *Ætna* rears her solemn crest
E'en to the confines of the sky.
Whilst waves and plains in death-like slumbers rest,
Sudden from all her caves profound
The mountain groans with fullen sound:
Too well the flying peasants know
The boding harbingers of woe:
The pitchy volumes choke the day,
Snatching, with ruffian haste, away
The lovely blessings of the light:
From the cloud encircled height
Torn, as with agonizing toil,
The burning rocks are whirl'd in air:
The flames in giant columns glare;
And tides, like *Phlegethon*, o'erwhelm the soil,
' Such were the horrors of the fight;—
When day had left it still undone,
Discover'd by a ghastlier light:—
Sad was the scene that met the morning sun,
Blasted is the pride of Spain,
And two-form'd *Death* devours her train,
Vengeance expires; and Britons know
No thought, but mercy for the foe:
Their proudest triumph is to save
The victim struggling with the wave.
Such deeds may swell the British soul;
Such blaze in heav'n's recording roll,
When Victory's laurels all are dead;—
Curtis, that, swift, at Misery's cry,
Did'st to the jaws of danger fly,
Soft Mercy's Eden-wreaths shall crown thy head !'

After

After this triumph of mercy over vengeance, it is with an ill grace that in the sequel of the poem the free and generous sons of Albion are called upon to assist in crushing a nation struggling for freedom, under the notion of 'shedding the nery tide of vengeance on the blood-polluted land.'

ART. XV. *Fables in Verse: or, Present Life under different Forms.* 8vo. 67 pages. Price 1s. 6d. Murray. 1793.

FROM the scarcity of good fables, whether in prose or verse, it may seem reasonable to conclude, that there is more difficulty attending this branch of writing than is commonly imagined. The Greeks have left the world only one Æsop; and the Romans only one Phædrus. In modern times, the number of good writers of fables has been inconsiderable. Among the French, La Motte, and several other later poets, have in vain attempted to rival Fontaine. Among the English, Dryden, Gay, and Moore are almost the only writers who have produced entire works of this class, which have not, after a short time, been thrown by and forgotten. We do not find in these fables a sufficient degree of lively invention and humour, or smart satire, to encourage us to hope that our author will enlarge the list of successful fabulists. But our readers shall judge for themselves. P. 65.

‘ THE JAY AND SKYLARK.

‘ CLOTEN. Thou, villain base,
Knows't me not by my cloaths?

GUID. No; nor thy taylor.

—— He made those cloaths,
Which, as it seems, make thee.

SHAKSPEARE'S CYMBELINE.

‘ Pert and faucy, vain and proud,
A Jay harangu'd the vulgar crowd;
Fine as to feather, full of talk,
No want of confidence could balk
His bold assertions ev'ry day
In gossip on the bank, or spray;
But all he said, was said before,
His own importance, and no more;
Yet strove, as if 'twas doing well,
In chatt'ring nonsense to excel.
A Skylark, singing, cross'd the squire,
" Who call'd him noisy thief and liar;
What did he mean by such pretence
To interrupt his manly sense?
Look at my dress, my splendid state,
That wood, these fields are my estate;
And here, if you dare sing again,
Death certainly shall close your strain;
Intrusion here I will not bear,
My voice alone commands the air."
The skylark frighten'd, cower'd his wing
And said—I only meant to sing,

“ Without design t’offend your state,
 Whose presence is commanding great!
 While you was busy ’mong the trees
 I foolish thought perhaps to please.
 No more I’ll venture, struck with fear,
 To touch a note while you are near.
 Fine Jay farewell!—here, pardon won,
 I’ll hence toward the setting sun,
 Whose glories paint yon waving corn,
 There roost until approach of morn;
 And then, beyond your pow’r or sway,
 I’ll sing to hail the rising day—:
 Once more farewell delightful jay!” }

* MORAL. How often is it merit’s fate
 To be struck dumb before the great!
 Whose whole delight is how t’express
 Their riches, equipage and drefs;
 And, when they’ve told you o’er and o’er,
 Grin self applause to grace the bore.’

ART. XVI. *How to Grow Rich: a Comedy. As it is performed at the Theatre-Royal, Covent-Garden. The second Edition.* y Frederick Reynolds. 8vo. 70 pages. Price 1s. 6d. Longman. 1793.

THE unnatural alliance between avarice and pleasure, which extravagance and folly have introduced into the great world, is in this play very happily ridiculed.

Smalltrade, a country banker, is solicited by fir Charles Dazzle and his sister, two sharpers, to become a partner in their Faro bank; and lady Henrietta, left to the care of her uncle, fir Thomas Roundhead, and now on a visit to Mr. Smalltrade, her father’s banker, is just on the brink of ruin by their artifices. Pavè, a hanger-on of fir Charles’s, who spends his fortune in courting people of rank, but has too much honesty to become a partner in knavery, observing Mr. Smalltrade’s situation, contrives means to cure him of his project for growing rich. Henrietta having borrowed a thousand pounds of fir Charles, which he afterwards won of her, Latitat the attorney arrests her. Warford, Smalltrade’s nephew, who had entertained an honourable passion for Henrietta, and had been all along contriving means to rescue her out of the hands of her plunderers, appears at the time of the arrest, and, by means of money which he had saved by frugality, discharges the debt. Sir Charles, in the mean time, hearing that fir Thomas Roundhead had again determined to make Henrietta his heir, instead of Rosa, the minister’s daughter whom he had adopted, writes to him to offer her marriage. Sir Thomas accepts the proposal. Pavè, imagining Rosa to be the daughter of the prime minister, pays his court to her, in hopes of being the minister’s son. Sir Thomas, deceived by the same *equivoque*, offers him Rosa, and transfers the contract of marriage between Henrietta and fir Charles to Rosa and Pavè. Rosa, under pretence of showing Pavè her father’s picture, brings him out from behind a curtain;

a curtain; on which Pavè, perceiving his mistake, retreats with the contract. While sir Thomas is endeavouring to bring in sir Charles as member at an election for a neighbouring borough, Mr Latitat, who passes for returning officer, palms Pavè upon Mr. Smalltrade, the head of the corporation, as the son of a city alderman, and obtains his election. Pavè now appears, and, restoring the contract to sir Thomas, marries Rosa; while Smalltrade and sir Thomas, ashamed of having been imposed upon by sir Charles, consent to the marriage of Warford and Henrietta.—The moral conclusion is, that dissipation and deception are less certain ways to grow rich, than honesty and industry. The principal characters, except some extravagance in that of Pavè, are natural and well drawn. We shall extract a scene between Henrietta and Latitat. P. 29.

Enter a Servant.

Servant. Ma'am, here's a gentleman in a phaeton, who says his name is Latitat.

Lady Henrietta. Shew him in. [*Exeunt Betty and Servant.*]
Really this must be a strange kind of an attorney; but in these days, nothing surprizes!

Enter Latitat in an elegant Morning Dress.

Latitat. Let my carriage wait—Ma'am, your most obedient.

Lady Henrietta. Pray be seated, sir—*(they sit)* I'm told, sir, you have some law-business.

Latitat. I have, ma'am—but no hurry about that—I always do the thing genteelly.—Pray, ma'am, were you at the last grand meeting of archers?

Lady Henrietta. No, sir, I was not.

Latitat. That's unlucky—I got the verdict—That is, I won the prize—hit the bull's eye—carried off the beugle-horn—Here it is—*(puts his hand in wrong pocket and takes out papers)* No—that's a bill in chancery—Here, ma'am—*(pulls out beugle-horn)* received it from the lady patroness—kiss'd her hand—proclaim'd victor—march'd in procession—colours flying—music playing—clients huzzaing! Did the thing genteelly, ma'am!

Lady Henrietta. Indeed, sir, you were very fortunate.

Latitat. Oh, I'm a nice fellow, ma'am!—Then at cricket—last grand match—got sixty notches—the peer run out—the baron flumpt, and the general knock'd down his own wicket—I was long-stop—famous at a long-stop, ma'am—cricket or law! ball or debtor! Let neither slip through my fingers! heh, ma'am! do the thing genteelly.

Lady Henrietta. So it seems—But, pray, sir, how can you follow the law amidst such a confusion of professions?

Latitat. Law and confusion are the same thing, ma'am—Then I write my own songs, draw my own pleadings, ride my own races—To be sure I never won one in my life—but then I always rode like a gentleman! Heh, ma'am! do the thing genteelly.

Lady Henrietta. Certainly—But now, may we talk about my business?

Latitat. Don't alarm yourself—that's all settled—My friend will be here presently—he'll shew you every accommodation.

Enter Servant.

Servant. A gentleman in a curricule, ma'am.

Latitat.

* *Latitat.* In a curricie! Oh! that's my friend—Shew him in.

[*Exit Servant.*

Now here! here's another proof of my talents! When I came to this town, ma'am, little Nab hadn't a shilling! I learnt him the practice—Now he lives in style, drives his carriage, and will lend you a thousand pounds.

* *Lady Henrietta.* Will he, sir? I'm very much oblig'd to him.

Enter Nab, (Smartly dress'd).

* *Nab. (Speaks as he enters)* Put clothes on the horses, and raise the top of the curricie that the lady may'nt catch cold.

* *Latitat.* Mr Nab, lady Henrietta—Lady Henrietta, Mr. Nab—There! make your bow—(*Nab bows affectedly*) And now shake hands.

* *Lady Henrietta.* Shake hands, sir!

* *Latitat.* Yes—Let him do the thing genteelly—(*Nab gently touches her hand*) There! the business is settled! You're arrested at the suit of sir Charles Dazzle, and little Nab will drive you away in his curricie.

* *Lady Henrietta.* Arrested!

* *Latitat.* Lord, don't be uneasy—his house is a palace—full of the best furniture, the best wines; and I give you my honor, the best company! You'll find some very fashionable people there—Some of your intimate friends—heh, Nab!

* *Nab.* Yes, ma'am, and I entertain my company so superbly, that when they leave my house, its always in good humour, I assure you—Besides we can make up a faro bank—every thing in style.

* *Lady Henrietta.* This it is to be deluded into the vortex of dissipation—May it be a lesson to my sex, and prove how short the distance is, from the gay associates of high life to the low companions of my present hour—But since it must be so—Since I have no friend to succour or protect me, I must, perforce, submit—Come, sirs, conduct me.

D. M.

T H E O L O G Y.

ART. XVII. *Fragmentum Evangelii S. Johannis Coptico-Græco-Thebæicum, &c. A Greek and Coptic Fragment of St. John's Gospel; published from Parchments in the Collection of Card. Borgia.* By F. Augustine Antony Georgi. Rome. 1789. Imported by Edwards. Price 18s. in boards.

NEVER were we more fully convinced of the justness of the old adage: 'a great book is a great evil,' than when we had to review this volume. The learned public have, for some time, been expecting a correct and critical edition of a very antient fragment of the Gospel of St. John, in the Greek and Coptic languages, from the original parchments in the possession of cardinal Borgia: but the editor, beside exhibiting his text in three different shapes, gives along with it a preface of 180 pages, and a commentary of 160 more.

F. Georgi is, undoubtedly, a man of uncommon learning; but he strangely abuses the privileges of erudition. He leads us through such a vast variety of subjects, that we are constantly losing sight of the principal one: and he is ever running from the plain track

track of sober criticism, into the rugged path of polemic divinity. It will not be expected, that we should follow him through all those vagaries: we will, however, give a concise analysis of his whole book; dwelling only on what we deem of some importance.

The preface, divided into 24 sections, is preceded by a sort of chronological history of Coptic literature. The principal persons, who have concurred to it's revival, are Kircher, Bonjour, Hottinger, Huntington, Bernard, Marchall, Renaudot, Jablonski, Scholtz, La Croze, Wilkins, Woide, the prelates Assemanus and Tukijs; and, among the living writers, De Rossi, Hwüd, Birch, Münter and Schow.

In sect. 1, 2, 3, and 4, he treats on the different Coptic dialects; and thinks that of Memphis the most antient and mother of all the rest. This he proves from the proper names of the Egyptian divinities, kings, and cities: and proves, we think, satisfactorily.

In sect. 5, he examines whether there be any affinity between the Hebrew and Egyptian; and adopts the opinion of Didymus Taurinensis; namely, that there was little or no original affinity between the two languages; but that they had contracted a contingent one during the residence of the Israelites in Egypt.

Sect. 6, 7, 8, and 9, are employed on the Coptic alphabet; which was undoubtedly borrowed from the Greeks after the reign of Psammetichus.

Sect. 10 contains an account and specimen of three Coptic dialects, the *Memphitic*, the *Thebaic*, and another, which our author calls the *middle* one. Of the last there is but one fragment yet discovered; which is in the Borgian collection.

In sect. 11 F. G. asserts, from ocular testimony, that the *Codex Aegyptio-Vaticanus*, containing the life of S. Pachomius, &c., is not written in the Thebaic dialect, as La Croze and Jablonski had believed; but in the common Memphitic.

Sect. 12 is a curious piece of criticism on the difference between those dialects, well worth the attention of the Coptic scholar.

In sect. 13, our author shows, that there must have been a peculiar version of the Holy Scripture in the *middle* dialect, made immediately from the Greek.

He inquires, in sect. 14, where this dialect was used, and decides it to be that of the Ammonians; a people of Upper Egypt, bordering on Ethiopia.

In sect. 15, he endeavours to prove, that the Ammonite version of the scripture was made in the reign of Justinian.

Sect. 16 is a laboured dissertation on the situation and names of the towns of Upper Egypt. F. G. thinks, that this same Ammonitic dialect was also spoken by the Psamyrtes, Nubians, and Nigritians.

Sect. 17. From the division of the chapters in the above-mentioned fragment, it is probable that it, or its autograph, was written about the end of the 5th century.

Sect. 18 is an *excursus* on the Alexandrian ms., the high antiquity of which he defends against Oudinus and Wettstenius.—An inscription on the ms. imports, that it was written by the hand of *Thecla*, an Egyptian lady, a short time after the council of Nice. But who was this Thecla? Walton imagined, she might be the martyr panegyri-
by

by S. Chrysostom. Grabe found her in a friend of S. Gregory Nazianzen's. Woidé supported the arguments of Grabe, and called in to his assistance the testimony of sir Thomas Roe, which was unknown to Grabe. This testimony, however, in the opinion of f. G. rather serves to perplex, than elucidate. But he finds the matter fully cleared up, from another newly discovered Coptic fragment in the Borgian collection, which contains the genuine acts of the Egyptian martyr *Thecla*, who suffered, or at least confessed her faith, in the persecution of Dioclesian and Maximianus. From this fragment we learn, that *Thecla* was the sister of abbot *Païfê*, that with him she suffered tortures, and the infamous punishment of the *syphon*; that is, was rubbed over with honey, and exposed naked to the stings of bees, hornets, and other insects; and that she bore all that with wonderful alacrity and perseverance. She seems not, however, to have been put to death, any more than her brother. In what particular place *Thecla* and her brother resided, it does not appear; but our author thinks it certain, that it was some where in upper *Thebais*. Their names are found in the Ethiopic calendars, without the adjunct *martyrs*.

‘Ecce, quæ et qualis fuerit *Ægyptiaca Thecla*. Ut autem facile deprehendere queas quam apte illius ætas congruat cum traditione de epocha scriptionis Alexandrini Codicis, universam *Theclæ* vitam in sequentes periodos distributam mecum una tantisper considera. Pone *Ægyptiam* virginem, *Paëfis* sororem, annos natam quinque circiter et viginti, quo tempore, jussu ducis *Thebaidis*, ob Christianæ fidei professionem carceri mancipata, et infamiae notis suppliciisque affecta, tandem simul cum fratre demissa est anno 312 vel 313. Tum vero, si scribere capit codicem hunc celeberrimum, magnam saltem antiqui fœderis partem absolvere percommode potuisset anno ætatis suæ 38, concurrente cum anno 325, Niceni concilii epochâ. Ab ea deinde si vitam *Theclæ* protraxeris ad annum usque sexagesimum, reliquos habebis post Nicenam synodum annos omnino 22, quibus integrum codicem tum Vet. tum Nov. Testamenti, cum tabulis Eusebianorum Canonum, et titulis psalmorum Athanasi, aliisque adjunctis, uti ea extant in laud. cod. sancta fœmina exarare et perficere facillime valuisset. Anno enim 60 *Theclæ* respondet ex hoc nostro, hypothetico quidem, sed admodum probabili calculo, annus Christi 347, quo Eusebius evangeliorum canones, et Athanasius titulos psalmorum ediderant. Quod si diaconissam sibi libeat constituere *Theclam*, eamque dicere annos 40 natam, quo tempore, victo certamine, superatisque cruciatibus, fortis et constans in ministerio sacrorum perstitisse traditur, in promptu erit illius vitæ cursum ad annum usque 75 producere: id enim facere nihil in se habet, quod absurdum videri debeat, et a recta probabilique ratione alienum.—Sic jure, et sine metu *Wetstenianarum* *Oudinianarumque* ludificationum, defenditur modo, et in posterum expeditius atque animosius defendi poterit antiqua illa *Ægyptiorum* traditio de *πολιτεία* sacroque Alexandrino-Britannico Codice manu *Theclæ* circa tempora Nicæni concilii descripto.’

We have given this whole passage in the author's own words; both as a specimen of his style and manner; and because it relates to the most precious manuscript, which this country possesses.—Father G. concludes this section with a wish, that, as he has supported the antiquity of *our* ms., so our writers will respect the equal antiquity of his

his Greek and Coptic fragment of the Gospel of St. John, to which he now returns; and which was the principal object of his book. Therefore,

In sect. 19, he defends it's antiquity against the late Dr. Woidé, who had assigned it to the seventh century, and labours to prove it to be somewhat more antient, or at least coeval with the Alex. ms. His arguments are not cogent ones. The whole section, however, deserves attention, on account of the various erudition it contains.

In sect. 20, he treats of the antiquity of the Thebaic version of the scripture, and thinks it must have been made in the second century.

In sect. 21, the author inquires, with much minuteness and accuracy, who was the *abbot Shenute*, mentioned in another Thebaic fragment, annexed to that which makes the subject of this publication; and proves him to have been the celebrated John of Lycopolis; who was accounted a prophet, not only in Egypt, but over all the east.

In sect. 22, we have an account of the method which the author followed, in editing his fragment; and his reasons for following that method. 'In editione paranda tam rari nobilisque fragmenti id nobis consilii in animo fuit, ut illud meliori quo fieri posset in lumine collocatum prodiret. Hoc ipsum, proinde, *quintuplici* velut expositione illustratum in publicum proferre, eruditorumque in primis judicio subicere pro virili nostra studuimus.

'1°. Tabulas dat omnes tum *Græcas* tum *Copto-Thebaicas*, quæ codicis membranas, uti sunt in Archetypo, representare satis apte possint.

'2°. Unas dat Græci textus tabulas, minoribus iisque vulgaribus typis impressas; quæ et latinam habent versionem e regione adjectam.

'3°. Variantes ejusdem Græci textus lectiones, eisque subjectas adnotationes nostras.

'4°. Tabulas exhibet Thebaicæ versionis, quæ Romanâ et ipsæ civitati donatæ, Græcis alternè respondent.

'5°. Tandem ejusdem Thebaicæ versionis variantes lectiones præbet; una cum *adnotationibus* nostris ad loca quædam opportunè adjunctis.' —

The author here warns us, that in his *annotations* he is not to act the mere grammarian and critic; but that he will, as often as an occasion offers, undertake the part of an *orthodox* interpreter, against the enemies of the catholic faith, and the tradition of the holy fathers: and indeed he seldom fails to find, or seek an occasion.

In sect. 23, he treats of some liturgical fragments in the Coptic language, which make the appendix to his book, and of which we shall give a separate account.—And,

In sect. 24 and last, he describes the types which were used in the edition of this work, and the mode of orthography, which he followed.

The preface concludes with a compliment, *à l'Italienne*, to the worthy cardinal Borgia, which is followed by a table of contents, and the usual Roman approbations.

We come, at length, to the fragment itself, exhibited as we, have already observed, in various forms. In a future number we shall give the various readings of this fragment, compared with Griesbach's text.

ART. XVIII. *A Treatise on the plenary Inspiration of the New Testament.* By the Rev. J. I. Moore, Author of 'A View of the External Evidence of the Christian Religion,' and Master of the Grammar School in Hertford, Herts. Fol. Cap. 8vo. 152 pa. Pr. 2s. 6d. Rivingtons. 1793.

IN defending an important cause, it is always injudicious to attempt more than the defence absolutely requires. For want of attending to this precaution, the advocates for christianity have often given their opponents an unnecessary advantage. It may be questioned, whether this have not been the case particularly with respect to the subject of this treatise. In order to establish the divine authority of the christian religion, it seems only necessary to make good the claim of the gospel historians to credit as honest witnesses of facts. But beside this, the generality of christian divines have asserted, that the writers of the New Testament were under the influence of a plenary inspiration; an assertion not easily supported, or reconciled with indisputable facts respecting the christian scriptures. This ground, however, Mr. M. has chosen to take. Of the success with which he has maintained it, our readers may judge from the leading heads of his reasoning.

The point which the author undertakes to establish is, that a superintendent inspiration ever accompanied the apostles and evangelists, influencing and directing their minds so as to keep them free from error; bringing to their recollection all that Christ had said to them, and thereby enabling them to teach others *without any shadow of mistake or uncertainty*. The arguments from which these conclusions are deduced are these:

1. If this had not been the case, the evangelists and apostles could not have faithfully handed down to us the doctrines and discourses of Christ—because prior to this there appears in the apostles a great want of proper requisites for recording the gospel, such as learning, resolution, and courage; a contempt of this world and its grandeur; memory of the several works of our Lord; and a superiority to national prejudices.

2. If this superintendent inspiration had not accompanied the apostles and evangelists, they could not have taken upon them to have exercised the authority of Christ in publishing his doctrine with effect, and have given proof of being invested with that authority by their power of working miracles.

3. Another argument in confirmation of a superintendent inspiration residing with the first disciples is the intrinsic evidence of the divine origin of scripture, exemplified in the perfect holiness of its precepts.

4. The divine origin of the sacred writings of the *New Testament* may be further inferred from the agreement of the various parts of its doctrines, since unless we admit that they were divinely inspired, it is not easy to explain, how men so unacquainted with polite literature, and in *such distant periods* and countries, should so uniformly coincide in their principal doctrines and precepts as the evangelists.

5. The excellence of the christian doctrines, and consequently their divine origin, and procedure from superintendent inspiration, may also be deduced from their efficacy on mankind, particularly in banishing polytheism

polytheism and idolatry, in the milder administration of government, and the blessings of toleration, softening the miseries of war, polishing the manners, and civilizing the dispositions of men.

6. A further proof of the superintendent inspiration of the New Testament may be drawn from the invariable tradition derived from the beginning of the christian era—that the extraordinary assistance of the spirit was present at the composition of the evangelical writings.

7. The scriptures contain many things which the events prove to have been revealed from heaven.

Whatever may be thought concerning the logical strictness of this writer's reasoning with respect to the point of plenary inspiration, it will be allowed, that he has suggested many important considerations to establish the credibility of the christian historians, and the consequent divine authority of the christian doctrines. At the same time it will be acknowledged, that the work is written with great candour and liberality.—As a proof of this we quote the following remarks on toleration. P. 123.

• It is now generally allowed amongst protestants, that there is a natural right belonging to every man, and in some cases an obligation to decide for himself in all religious concerns. As man is by nature a rational being, he would deservedly forfeit this excellent prerogative if he was not to judge for himself; and if he tamely gives up his right of private judgment, and obeys any other authority than the gospel's in matters of conscience, he might as well give up his birth right. The only case that is an exception to this, is, when the abilities of a man are so defective as to require the aid of others to lead him to truth. In all other cases man is competent to decide for himself. Neither nature requires it of him, nor revelation, that he should indulge a blind faith. The excellence of the gospel fears no extent, no progress of free enquiry. Though error and superstition may afford, and that justly too, a short-lived, momentary triumph to the deist and infidel, yet the unsatisfactoriness of their schemes will not prolong their triumph, as has been proved in the former part of this treatise; but all reasonable men will adhere to christianity, which, received and taught in its original purity, guides us in the best way of worshipping God in spirit and in truth. To the free and impartial judgment of men, Christ and his apostles proposed the evidences of their mission; whether they related to prophecies or miracles, every thing was done in the most public manner, being convinced that the more the facts and proofs were examined, the more lustre they would acquire; in consequence of which, unbelievers have opposed and scrutinized very narrowly into them, and the event has been, that the evidences of christianity have maintained their ground; when sifted to the bottom they come out the purest ore, and are consequently established on the firmest grounds of truth and righteousness. Few are the inconveniencies attending public investigations of religion in comparison of the advantages by which they are at least counterbalanced: they rouse the attention to questions of the utmost importance, correct long established errors, diffuse the knowledge of the holy scriptures, and exhibit new arguments in support of religion. And equity demands that every man be possessed of a power to judge for himself in religious matters. For why should I usurp the authority

authority of deciding for another? Even an inspired apostle disclaimed any 'dominion over the faith' of others. Why should I arbitrarily impose a rule for the guidance of my fellow-creatures in matters of faith or moral practice? Or why should I claim the exclusive property of superior knowledge, divine power and infallibility, who am but dust and ashes like other men? Surely they who make these extravagant claims over the consciences of their fellow-creatures, do not consider how benignant is the effect of religious freedom on the comforts and morals of the world; advancing and encouraging learning, the free exercise of religion, good-will, plainness of manners, and a pious frame of mind. Where freedom of enquiry in religious matters prevails, the effects of intolerance are disallowed, or at least greatly mitigated; the mind of man is humanized, his domineering spirit softened, and the freedom and happiness of mankind visible in the countenances of every one. The liberal and rational views of religion promulgated in their writings and discourses, diffuse the truths of salvation with peculiar recommendation. There is no harshness in their doctrines, and a liberal sense pervades their interpretations of controverted points and mysterious subjects. On the contrary, where freedom of enquiry is denied, the mild religion of Christ is clouded with a severity of aspect, and constantly inculcated in mystery and controversy, in open abhorrence of reason, and in misguided zeal and unrelenting persecution. No writings on religious subjects can pass without the strictest examination, and an opinion unfashioned by authority, delivered in a public discourse would bring down certain vengeance on the author. No civil toleration is extended by the state to individuals or bodies of different persuasions; a dreadful proof this, that the rights of conscience and religious liberty are not yet attended to in such countries, and a melancholy prospect of many years intervening before the people in power will allow the force and equity of every man being possessed of an inherent right to judge for himself in religious matters, and which all moderate and liberal persons must naturally wish to promote and introduce, together with a rational and tolerant spirit into their church. May the efficacy of the scriptures on mankind in general, be more and more visible, till toleration shine unto a perfect day!

ART. XIX. *Sermons; and Tracts upon various Subjects; Literary, Critical, and Political. Vol. I.* By the Rev. Richard Lickorish, M. D. late of Lincoln College, Oxford. 8vo. 333 pages. Price 6s. 6d. Coventry, Rollason; London, Whites. 1793.

WE are at present able to give our readers but little information concerning the sermons and tracts announced in the title page, as in this first volume we meet with no tracts, and only two sermons; the rest consisting of a preface, a preliminary dissertation, appendixes, and notes.

The two sermons treat of the nature and use of poverty and riches, with observations on the present inequality of mankind in this respect. The objects of these discourses, as they are stated by the author, 'are to give consolation to the poor man, by convincing him of the propriety; nay, of the necessity of the present unequal distribution of riches, and showing him that the poor are in general the greater objects

jects of the regard of providence, and that their poverty is productive of advantages, of which in another situation they would have been deprived; and to persuade the rich man that his wealth does not in the smallest degree *advance him above, or give him superiority over,* the poorer brother; that the only things which confer real distinction, and give real dignity, are those enlarged views, that elevation of mind, which is acquired by virtue and knowledge, and especially by religious knowledge.—We remark no peculiar originality of sentiment, or elegance of language, in these discourses, to afford matter for interesting selection.

The other parts of this volume contain miscellaneous information and reflection; much of which personally respects the author, his principles and views, his situation in life, and his expectations and wishes. Dr. L. runs into a degree of diffuseness upon these topics, which perhaps may have been more interesting to himself in the writing, than they will be to his readers in the perusal. Another personal topic, which is pursued to a length that will exhaust the reader's patience, is the comparative state of learning among the clergy belonging to the establishment, and those of the dissenting sects. Comparisons of this kind can scarcely serve any other purpose, than to excite mutual jealousy and animosity. It was injudicious on the part of the dissenters to begin, and it is illiberal in the members of the church of England to continue them.—If one of the principal benefits to be derived from high attainments in philological, and particularly in classical learning, be the acquisition of a correct and elegant taste in composition, formed upon the model of the ancients, we perceive, in this writer's style, little of that *curiosa felicitas* which might entitle him on this subject to assume the censorial chair. Or, however, if he chose to place himself in it, he should, at least, have been assured that his censures were well founded. In one material instance, the learned world will perceive, that this is not the case. Had Dr. L. known that Dr. John Taylor, the author of a valuable Hebrew Concordance, for which he received the thanks of several ecclesiastical dignitaries, was a dissenter, he could not have asserted, that *none* of the dissenters have distinguished themselves as Hebrew scholars; and afterwards, that 'the ONLY noted scholars in this language are to be found among the clergy of the church of England, and them ALONE.'

Our author highly disapproves of every assumption of the clerical character which is made without the episcopal sanction; yet he confesses, that many are regularly admitted into the sacred profession, who are shamefully unqualified to perform it's duties. This abuse, and that of the unequal distribution of church preferment, excite his feelings, and occupy his attention through a considerable part of the preliminary dissertation.

The concluding appendix is chiefly political, and contains a strong declaration of the writer's attachment to the principles of liberty. As a friend to the British constitution, he urges the correction of those abuses which time has introduced; and, as an advocate for the general rights of mankind, condemns every interference of one nation with the internal affairs of another. From this part of the volume we shall make a short extract; not so much for the sake of any peculiar merit which we observe in the passage, as to give the reader an opportunity

of forming some judgment for himself, concerning what may be expected from this writer. P. 264.

• I humbly conceive, that he is the best friend to his country, and to his king, who contends with proper decency and mildness for the *proper* reform, not the *overthrow* of government;—but for such a reform as the best and wisest men have thought necessary, lest the people, seeing the obstinacy of government against all necessary amendments, should be excited to acts of violence or tumult, a circumstance which unless in very desperate cases and situations indeed (which is *by no means* the case with us) ought to be every way prevented, and guarded against.

• A just reform properly undertaken might calm the at present much agitated minds of the people;—secure to the king his just rights and privileges, and preserve the foundation of the constitution whole and entire; but compel the people to imagine, that their governors are averse to correct the acknowledged and open abuses which have made their way into government (the most flagrant and notorious of which is the state of our representation in parliament), and who knows what confusion may ensue!

• As the sincere tribute of applause which I am always ready to give to the restoration of twenty-six millions of my fellow creatures from a state of the meanest and most abject slavery, from a state almost inferior to the situation of irrational creatures, (because these are not so sensible of their sufferings,) to the enjoyment of liberty and happiness, has caused my sentiments to be misrepresented by a few weak and ignorant people, who imagine it to be impossible to commend the French Revolution, without supposing our government to be equally bad, and therefore to stand in need of just the same means to reform it. To men of common sense and even common candour, nothing can appear more strange or more absurd (without considering the want of generosity as displayed in such conduct) than the above conclusion. Did there exist any similarity between the former most despicable government in France, and our own well constituted system, there might doubtless be room to entertain a suspicion, that he that blamed the one must likewise condemn the other. But between our government and the former one of France, no likeness at all exists, and consequently what is said of one cannot by any perversion of language be made to apply to the other. Our constitution is different in every circumstance. Our laws different, and originating from a different source; our nobility different; and with regard to the power possessed, and the power claimed, by the kings of each nation, there is no similarity or agreement whatever.—Without specifying particulars, every circumstance relating to each nation is so totally opposite, that it requires much ignorance of our own government as well that of France, to apply to one what is said of the other. Perhaps together with contraction of intellects, some narrowness of heart, some portion of the demon of ill-will and ill-nature, must conspire in accusing any one of the least degree of dislike to our government, because with a heart alive to the situation of his fellow creatures, in whatever part of the world they may be placed, he rejoices at the delivery of a great and wise nation from slavery to freedom; from the condition of *beasts* to the state of *human beings*.

• Every

‘ Every thing relative to the two nations being so essentially different, I declare myself as averse as even Mr. Burke himself can be, to the adopting in England what has been done in France. In this country (namely that of France) under a government so extremely wretched and so completely tyrannical, it seemed necessary to destroy the whole system and to begin entirely a new one. The building being corrupt at the foundation, and every part partaking of this corruption, it might appear impossible on this account to repair any part of it. Nothing therefore in this case was left but to begin a new building. In England, on the contrary, we have a good foundation; our constitution is naturally good. Abuses and corruptions, not few, nor indeed of small consequence, have made their way into it; but these abuses may be corrected, and these imperfections removed, without undermining the whole foundation. To pull down a building which only wants repairing, is only running a risk of laying again so good a foundation as the old one, and of erecting again so good an edifice.’

The style of this volume is in general rather that of desultory conversation, than of studied discourse; and the arrangement of the materials is too immethodical to afford the reader, in any degree, the pleasure arising from unity of design.

ART. XX. *Early Piety, illustrated and recommended, in several Discourses.* By the Rev. George Jerment, Minister of the Gospel, Bow-lane, Cheapside. 8vo. 284 pages. Price 2s. 6d. Dilly. 1793.

THIS volume contains a course of serious and practical addresses to young persons, recommending to them to cultivate early habits of piety, and to support a strictly virtuous and religious character. In the concluding address, the author gives particular instructions on dress, amusements, and other miscellaneous topics. Perhaps on the first of these subjects he will be thought too rigid by young persons, few of whom will see much weight in the argument against attention to dress, drawn from the consideration that apparel was introduced by sin, and is consequently a perpetual badge of our original shame. With respect to amusement, Mr. Jerment is an enemy to all games of chance, as an impious appeal to heaven, and to the theatre, as a nursery of vice, and synagogue of satan.

ART. XXI. *The Christian Minister's affectionate Advice to a New Married Couple.* 12mo. 106 pages. Price 1s. 6d. Rivingtons. 1793.

THE good advice contained in this little volume is partly prudential, partly religious. The subject is treated with dignity and seriousness, and many excellent hints are suggested, which well deserve the attention of those, who, in entering upon the matrimonial connexion, are desirous to discharge it's duties as well as enjoy it's comforts. On the subject of *good temper* in particular, the author gives the newly married excellent counsel. Perhaps he will be thought to adhere too strictly to the doctrine of *passive obedience* on the part of the wife, when he explains the apostle's precepts on this head as requiring *unreserved subordination*, and *reverential deference*.

ART. XXII. *The Cross of Christ, considered in a Letter, addressed to Christians of all Denominations.* By John Fawcett, A. M. 8vo. 14 pages. Price 2d. Johnson. 1793.

A POPULAR calvinistic harangue on the cross and death of Christ, as the fulfilment of divine predictions—the sum of the gospel—the salvation of sinners—the conquest of enemies—the foundation of hope—the ground of triumph—the display of the divine perfections—and the grand incentive to holiness.

ART. XXIII. *A Dictionary of the Bible; or an Explanation of the Proper Names and Difficult Words in the Old and New Testament, accented as they ought to be pronounced. With other useful Particulars, for those who would understand the sacred Scriptures, and read them with Propriety.* The second Edition, corrected and enlarged. 12mo. Price 2s. 6d. Robinsons. 1792.

THIS work having made it's first appearance before the commencement of our journal, we acquaint our readers with it's republication, because we think it very well adapted to answer the purpose for which it was drawn up. The accented syllables of the proper names mentioned in scripture, are correctly marked, for the direction of common readers, and the less learned among the clergy; and a brief but useful account is given of the more important persons and things mentioned in the Old and New Testament.

ART. XXIV. *A Christian Catechism.* Printed for the Author's private Use. 12mo. 24 pages. Price 3d. stitched. Dilly. 1793.

THIS small piece is of little value, except as a curiosity; for as such we must consider a christian catechism, which states neither the evidences, nor the doctrines, nor the moral duties of religion, either natural or revealed.

ART. XXV. *Free Thoughts respecting the present State of the Clergy in the Established Church, and particularly of those who are unbeneficed.* By George Neale, Author of Essays on Modern Manners, &c. Curate of the United Parishes of St. Margaret Pattens, Rood-lane, and St. Gabriel, Fenchurch street, and Lecturer of the United Parishes of St. Bennet, Gracechurch-street, and St. Leonard, Eastcheap. 8vo. 24 pages. Price 6d. Kearsleys. 1793.

THIS writer takes occasion from the liberality which has been of late extended towards the French clergy, to direct the attention of the public towards the necessitous condition of many of the unbeneficed clergy in our own country. The material diminution which their income has undergone from the present state of patronage, the increased value of money, and the rise of every necessary of life, is urged as a reason for some speedy and effectual exertions in their favour. Though the pamphlet is not remarkable for elegance of writing, it states plain facts, which demand the public attention.

ART. XXVI. *A Sermon preached before the Reverend the Archdeacon and Clergy of the Archdeaconry of London, at the Visitation held in the Parish Church of Christ Church, April 27, 1793, and published by Request*

Request of the Rev. the Archdeacon, and others of the Clergy present.
By Joseph Holden Pott, A. M. Vicar of St. Olave's, Old Jewry,
and St. Martin's, Ironmonger-lane, and Archdeacon of St. Albans.
4to. 16 pages. Price 1s. Rivingtons.

THIS discourse (from the text, *Call a solemn Assembly*) seems intended as an illustration of the propriety and utility of clerical meetings, for the purposes of cherishing a zealous attachment to the established forms of government in the reformed church, and affording an opportunity of concurring with the civil magistrate in *such special exercise of authority*, as occasion may require.

ART. XXVII. *A Discourse, endeavouring to demonstrate the Being and Perfections of the Deity. Intended as an Attempt to refute the pernicious Doctrines of Ancient and Modern Atheists, &c.* By J. Thomas, A. M. 12mo. 44 pages. Sunderland, Reed. 1793.

NOVELTY on the subject of this discourse is not to be expected. The more obvious arguments for the existence and providence of God are here stated; and these are illustrated by quotations from the ancients, and confirmed by the authority of scripture. The piece, as a popular refutation of atheism, may be read with advantage.

ART. XXVIII. *A Sermon, preached at the Cathedral Church of Durham, January 30, 1793.* By Charles Weston, M. A. Prebendary of Durham. 8vo. 17 pages. Price 6d. Cadell,

A TEMPERATE discourse, more designed and adapted to enforce a regard to the providence of God in all national events, and to recommend reformation of manners, than to support any political system or party.

ART. XXIX. *The Happiness of Man. A Sermon preached in St. John's Chapel, Bedford-row, London, on Sunday, May 12, 1793.* By William Jesse, Minister and Lecturer of West-Bromwich, Staffordshire, and Chaplain to the Earl of Glasgow. 8vo. 23 pages. Price 1s. Baldwin. 1793.

THE doctrine of this sermon is, that the happiness of man consists in being able to look up to God for mercy, grace, and glory, as a reconciled covenant, God in Christ Jesus. It is a popular discourse on calvinistic principles.

ART. XXX. *The Influence of Example: A Sermon, preached at Duke-street Chapel.* By the Rev. R. Shepherd, D. D. Archdeacon of Bedford. 4to. 18 pages. Price 1s. 6d. Nicoll. 1793.

IN this ingenious and animated discourse Dr. Shepherd, amongst the general causes which contribute to seduce the world from the paths of virtue, distinctly considers infidelity, superstition, and the ostentation of magnanimity. The effects of bad example, which he particularly specifies and laments, are the common desertion of our churches; the general disuse of the custom of saying grace at meals; and the shameful violation of the sabbath-day, by making it a day of dissipation and revelry. In enumerating the present modes of following a multitude to do evil, the preacher should not, in his zeal for religious observances, have overlooked the moral disorders of the times.

ART. XXXI. *On the early Love and Pursuit of Wisdom. A Sermon preached in St. Thomas's, Southwark, Jan. 1, 1793, for the Benefit of the Charity-School in Gravel-Lane: By Richard Jones. Published at the Request of the Managers; and with some Parts of the Subject which could not then be introduced, now affectionately addressed to all young Persons.* 8vo. 64 pages. Price 1s. Dilly.

A PRACTICAL discourse on moral wisdom, in which, with that degree of diffuseness of description, and triteness of amplification, which appears to more advantage from the pulpit than the press, early wisdom is shown to confer the greatest beauty of character; to be the source of comfort and enjoyment; to lead to usefulness in the world; and to be the foundation for all that is respectable and happy in human life. Spence's Translation of the Choice of Hercules is added.

ART. XXXII. *The Inability of the Sinner to comply with the Gospel, his inexcusable Guilt in not complying with it, and the Consistency of these with each other, illustrated. In two Discourses, on John vi. 44. By John Smalley, A. M. Pastor of a Church in Farmington.* 8vo. 58 pages. Price 1s. Dilly. 1793.

THE professors of the Calvinistic system of theology have always found it exceedingly difficult, to reconcile their favourite doctrine of the inability of man to comply with the calls of the gospel, with the justice of God in punishing men for their impenitence and unbelief. This difficulty the author of this sermon undertakes to solve; and for this purpose he employs a long course of explanation and argument, which we shall not attempt to analyze, to distinguish between natural and moral inability, and to prove that there is ordinarily no other incapacity in sinners to comply with the gospel, but that which is of a moral kind.

ART. XXXIII. *The Character and Reward of the faithful Servant, considered and improved in a Sermon preached at Bridgewater, in the County of Somerset, on Lord's Day, March 10, 1793; on Occasion of the much-lamented Death of the Rev. Thomas Watson.* By Joshua Toulmin, A. M. Published at earnest Request. 8vo. 32 pages. Price 6d. Johnson.

WE remark in this discourse an unaffected simplicity, and an animated seriousness, mixed with manly sense, which do credit to the writer. A very pleasing and instructive character of Mr. Watson is given at the close of the sermon.

ART. XXXIV. *Christian Confidence. A Sermon, occasioned by the Death of Mr. Matthew Jackson, who departed this Life, December 22, 1792, in the ninety-fourth Year of his Age. Preached at Bethnal Green, December 30.* By John Kello. Published by desire. 8vo. 37 pages. Price 6d. Taylor.

THE christian confidence which is the subject of this discourse is explained by the preacher to be 'that of a dying believer in the grace and faithfulness of a covenant God.' In what strain the subject is handled,

handled, the intelligent reader will be at no loss to infer from the following passage taken from the concluding exhortation. P. 33.

‘ I know, that a period must be put to my labours here; and that my mouth will ere long be stopped by death. Whenever this is ordered in providence, I charge you—by your love to your own souls—by your obligations to promote the glory of Christ—I charge you—as ye shall answer it, at the dread tribunal of the universal judge, that a strict regard be had to evangelical principles, and that none be admitted *into this pulpit*, who do not preach the pure gospel of our Lord Jesus Christ.’

ART. XXXV. *The Duty of relieving the French Refugee Clergy stated and recommended. A Sermon, preached in the Parish Church of Droxford, Hants, on Sunday, May 26, 1793.* By James Chelsum, D. D. Rector of Droxford, and Chaplain to the Hon. and Right Rev. the Lord Bishop of Winchester. Published for the Benefit of the French Refugee Clergy. 4to. 18 pages. Price 1s. Rivingtons.

THE claims of the emigrant clergy of France to charitable relief, exclusive of all political considerations, are sufficiently obvious and forcible to impress every benevolent mind. They are stated in this discourse with great energy, and the objections arising from national or religious prejudices are fully obviated. The clergy cannot certainly be better employed, than in inculcating beneficence, upon the broadest principle of christian charity; and all good men will rejoice, that in the present case the plea of humanity has proved so successful.

ART. XXXVI. *A Sermon, preached in the Parish Church of Hanwell, in the County of Middlesex, on Sunday, June 16, 1793, after reading His Majesty's most gracious Letter in favour of the French Emigrant Clergy.* By George Henry Glasse, M. A. Rector of Hanwell—late Student of Christ Church, Oxford. Published by Request. 4to. 27 pages. Price 1s. Faulder. -1793.

MR. GLASSE is an eloquent advocate for the emigrant clergy of France. He considers them under the three classes of dignified, monastic, and parochial clergy; and pleads the cause of each with great ingenuity and ability. Nothing can be more pleasing, than the expressions of liberality with which this discourse abounds, towards an order of men, whom mutual bigotry formerly separated from us by an almost insurmountable barrier. The prospect opened in the following paragraph must meet the wishes of every liberal minded christian. P. 21.

‘ Who shall presume to say, that from all the discord which now desolates mankind, it may not please God to bring forth future harmony?—that the schisms and divisions which have weakened the church of Christ, and given too much success to the wiles of the enemy, may not be lost in mutual peace and concord? Who shall presume to say, that the day is not approaching, when we shall be one fold under one shepherd? When we, being many, shall be “one body in Christ, and every one members one of another?”

But in accomplishing the happy union here predicted, it will not, it is presumed, be forgotten, that there is a numerous body of pro-

testant christians, who, professing themselves disciples of one common master, have at least an equal claim to be admitted into the pale with their popish brethren. When the great scheme of COMPREHENSION is carried into effect, it is hoped that it will be upon such a broad and liberal plan, that all who "name the name of Christ" may, without violating their consciences, by subscribing to human formularies, be admitted to the enjoyment of equal protection and equal privileges.

ART. XXXVII. *The Order of Providence, in respect to the different Ranks and Stations of Men. Fear God, honour the King. Two Sermons.* By the Rev. Edward Mason, B. A. Vicar of Gringley, and Curate of Blyth, Nottinghamshire. 4to. 31 pages. Pr. 1s. Retford, Taylor; London, Robinsons. 1793.

WITH the loyalty and patriotism of these discourses is united a spirit of moderation, which does credit to the writer. The necessity for different ranks in society is, in the first discourse, urged as an argument for a peaceable acquiescence in the established forms of government; but at the same time a hope is expressed, that whatever blemishes time may have introduced will be corrected, and that whatever amendments it may have rendered necessary will be accomplished, by wise and prudent measures. In the second, a regard to divine providence in all public as well as private affairs is recommended; and the duty of honouring the chief magistrate, in order to show our respect to the laws, and strengthen their authority, is very properly enforced. But, to prevent the perversion of the doctrine of free subjection into that of passive obedience, the preacher admits, that there may be cases in which resistance to the sovereign authority may be justified, and adduces, as an instance to prove that the bond between the prince and people may be dissolved, the event in the history of our own country, when 'a sovereign of these realms was brought by his subjects to the scaffold;' but adds, 'whatever punishment his offences might demand, the manner of his condemnation was disgraceful to the nation.' Mr. M. laments that religion has so frequently been made a party in civil contests, and, with equal good sense and candour, remarks the happy effects which would result from separating them from each other. P. 25.

'The less christianity partakes of temporal concerns and the wisdom of this world,—the more it will adhere to its genuine purity and the doctrines of its excellent author.—The more must true religion flourish and prevail, the more it is left free to operate by its own native force and divine energy.—The peace and happiness of mankind—and the cause of truth, congenial with its benign doctrines, would in the best manner be promoted and advanced, were it divested of all improper restraints—by which distinctions are kept up—and a spirit of party and dissension has been excited and fomented.—It must be truly desirable that every STUMBLING BLOCK should be removed—and every thing that may give OFFENCE to a BROTHER,—that christian charity should diffuse its generous influence to comprehend within its circle all the human race;—that the chief object and only contest amongst christians should be to promote the service and act up to the precepts of their benevolent master—that they may increase more and more in holiness of life, in love and good-will to-
towards

wards each other;—and that they may become more true worshippers of their adorable Creator, in spirit and sincerity of heart.'

ART. XXXVIII. *The Necessity and Expediency of an Inequality of Condition among Mankind: A Sermon preached at the Church of St. Michael-le Belfrey, in York, at the Anniversary Meeting of the Charity Schools in that City, on Good Friday, 1793.* By S. Smalpage, M. A., Vicar of Whitkirk. 4to. 19 pages. Price 1s. Johnson. 1793.

NOTWITHSTANDING all the perverse misrepresentations which have been given of what is called the new doctrine of equality, the truth of the principle expressed in the title of this sermon is, we believe, so generally admitted, that it was wholly unnecessary for the writer to establish it by an elaborate train of argument. He is more usefully employed in the latter part of the discourse, in which he suggests considerations which ought to reconcile the poor to their condition. Many of the remarks on this subject are just and pertinent; but we apprehend it will go but a little way towards convincing the poor, that theirs is the preferable situation, to tell them, that their condition is consecrated by the choice of their Redeemer himself, who, when he was pleased to take our nature upon him, abhorred not the estate of the poor, to let them see that the advantages of ease and affluence are neither necessary nor *desirable* advantages. By the way, what sort of advantages are those which are not desirable?

ART. XXXIX. *An Antidote to Rebellion: proving Kingly Government superior to Republicanism; and tending to promote Sentiments of Loyalty, and true patriotic Courage, on Christian Principles.* In a Sermon, by a loyal Minister of the Church of England. 8vo. 28 pages. Pr. 6d. Wayland. 1793.

THE author of this sermon asserts the divine right of kings: yet he honestly confesses that his own *vindictive spirit* would hardly permit him to follow the doctrine of passive obedience, as he doubts whether, if one cheek were smitten, he should turn the other to meet with similar treatment. In a supplementary note, as well as in the title, the author calls himself a staunch loyalist. Nevertheless, he does not hesitate to declare, that there are, both in the ecclesiastical and civil departments of our state, some grievances that call loudly for redress. In the first, he thinks, is required an abolition, or alteration of some ceremonies which are merely of human institution, and also a better regulation of its revenue: and in the last, a more equal representation, and an abridgment of the duration of parliaments—Reforming loyalists, among the clergy, may certainly be set down in the list of the friends of freedom.

ART. XL. *A Sermon preached at the Assizes at Stafford, on the 15th Day of March, 1793.* By J. D. Nicklin, M. A., Vicar of Pattingham. Published at the Request of George Molineux, Esq; High-Sheriff, and the Gentlemen of the Grand Jury. 4to. 22 pages. Price 1s. Longman. 1793.

ALTHOUGH this preacher declaims largely against those pretenders to patriotism, who conceal complicated 'maliciousness' under

under the cloak of liberty—and certainly they cannot be too severely censured—he appears to be no enemy to the character of a true patriot, who, from an honest zeal for the public good, opposes the encroachments of arbitrary power. With respect to these, he lays down this equitable and prudent rule—‘The justice, or wisdom, of extreme opposition to any established government, must be computed by the quantity of real danger and grievance on the one side, with the probability of obtaining the sought-for redress on the other.’ The temperate spirit, with which this sermon is written, is well expressed in the following passage. P. 17.

‘May both the governors and the governed of every country, in their mutual relative connections, and in all their future contests with each other, (if such must arise) be strictly careful to act “as servants of God!” Then, the most zealous assertors of the people’s rights will with their zeal unite a moderate and conciliating conduct. And those in authority, watching the general bent of the public mind, will, by voluntary and timely concessions, remove every just ground of complaint.’ M. D.

POLITICS. POLITICAL OECONOMY.

ART. XLI. *Letters on the Subject of the Concert of Princes, and the Dismemberment of Poland and France. First published in the Morning Chronicle between July 20, 1792, and June 25, 1793. With Corrections and Additions. By a Calm Observer. 3vo. 1250 pages. Price 5s. boards. Robinsons. 1793.*

THE author of this publication, whoever he may be, seems to have a thorough knowledge of the views, the interests, the jealousies, and the ruling passions of the different courts of Europe. To their actions he may be accused of generally attributing bad motives; but he is perhaps justified in that point, both by history and experience. As his labours have been attended with some degree of celebrity, and are really interesting in their own nature, we shall here recapitulate the subjects on which he has treated.

Letter I. On the abandonment of Poland by Prussia, with an address to the empress of Russia.—Let. II. On the concert of princes.—Let. III. The same subject continued.—Let. IV. On the duke of Brunswick’s Manifesto, with an address to the king of France.—Let. V. History of the first partition of Poland, extracted from the works of the late king of Prussia, with remarks.—Let. VI. is omitted.—Let. VII. Positive arguments for negotiating a peace with France.—Let. VIII. The same subject continued.—Let. IX. General view of the ostensible cause and nature of the war with France, and of the motives for peace.—Let. X. Miscellaneous extracts from a letter not inserted in this collection.—Let. XI. Proofs that the system of proselytism and fraternity is pursued by old governments.—Let. XII. Remarks on these proofs, with an exhortation in favour of peace.—Let. XIII. On the death of Lewis XVI, with remarks, and a review of the

the subjects of the preceding letters. The appendix consists of proofs, that France did not declare war till obliged to do so by England; an answer to the objections made to a negotiation with that country; and extracts from Mr. Burke's Appeal from the New to the Old Whigs, in favour of the Polish revolution.

The following passage from the preface, p. iii, contains some severe, but just reflections on the interference of princes in the political concerns of independent states.

'If nations are at any time to submit to a controlling power from without, it can only be to that of other nations, perfectly *self-governed*, and who therefore may claim kindred feelings with them, though even these must confine themselves to cases of *natural justice*, and not over-rule in matters of mere *political option*. But in no sense are tyrants or arbitrary monarchs to interfere, who are only *parts*, and the worst parts of a nation; whose anxiety is not to govern well, but merely to govern; who in foreign politics never consult any thing but their own interest; whom absolute power has debased in their own persons, and who by absolute power, reciprocally debase their people; and who, by dreading to give efficacy to the wishes of their *own* nation, prove that they can have little attachment to the happiness of any other. What in general is an *arbitrary prince*, but one who begins life with a spoiled education; whose passions are afterwards left unresisted; from whom truth is anxiously concealed; whose very faults are flattered; who thinks himself born to rule; who supposes that every enterprise against his neighbours is permissible which is practicable; who deems wars only blamable when they are unsuccessful; and who thinks that he has done little to figure in history, unless he alters the boundaries of geography without, and increase the submissiveness of his people within?

'If this be the portrait applicable to the generality of arbitrary princes, I ask whether we see in it any encouragement to trust them with the fate of more nations than those they control already; and whether those politicians deserve well of mankind, who seek to propagate the principle—that arbitrary princes can commonly decide better for foreign nations, than those nations can decide for themselves, and thus open the way for them to legislate for mankind *universally*? I allow that nations may easily do wrong, but since arbitrary princes so seldom seek to do right, and so seldom perform well the right they seek to do, I must affirm that no principle or rule ought to be laid down which is so likely to be fatal in every instance of this practice, as that in question.'

The following subject demands the serious attention of every man who dares to think for himself. P. 11.

'But if old governments have no preponderating claim on account of their antiquity, or of the force which established them, so neither have they in general, upon account of any *wisdom* shewn in their construction. In most of the states of Europe, their original governments were formed when their legislators could neither read nor write; when the works also of the elder ancients literally lay in the dust; when history, art, and science
were

were alike unknown or unnoticed ; and when conquests also were much in fashion. In short, these governments in general were fixed, when legislators possessed neither light nor experience themselves, nor derived any from others ; when the few lorded it over the many, and force stood in lieu of right. The result, as might have been expected, was, that *injustice, ignorance, wars, and intolerance*, have been *universal* ; and a lapse of ten centuries witnessed fewer improvements than we receive within ten years in modern times, in consequence of *deviating* from that very system of antiquity which it is purposed that Europe in general shall retain. Notwithstanding the bigotted wish of the barons of England, (*nolumus leges Angliæ mutari*) scarcely a shred of *Magna Charta*, or even of the *Bill of Rights*, is at present looked to in practice : villanage is extinct ; most of the feudal rights of the crown, and of others, are commuted ; pecuniary compensation for crimes subsist only in a trifling degree ; and the eyes of the British nation have opened to various other faults of the feudal system ; a system, which in truth, never had any peculiar merit to boast, but the introduction of something like a plan of *legislative representation*, and of *a respect for women*. In France, at the time of the revolution, many feudal evils existed in their original extent ; and if the crown and aristocracy had seemed to correct some of them in their mode of administering them, yet it was not in a degree sufficient to keep pace with the blessing of modern times—the *public opinion*. In short, so little reason is there to respect the sense or the justice of the ancients in matters of government, that there are few persons of education of the present day, whatever be their talents, if they have but an honest mind, who are not better qualified to delineate the plan of a good constitution for a *new* people, than any legislator of antiquity, whether taken on this or on the other side of the christian æra, because a modern legislator, with *good intentions*, would proceed upon four data, which would remedy every less error, namely, general justice, a fair representation, æconomy, and simplicity. The only proper terror therefore attending the reforms of the present age are, lest they should be unnecessarily precipitate ; for, if gradual, time will soon produce a *mutual* consent in their favour ; and when once effected, they will be for the acknowledged interest of every order, from the highest to the lowest.

The ‘Calm Observer’ earnestly recommends to those in power, to compound with the public for the surrender of ‘rotten boroughs and tythes,’ as they might now be sure of receiving ample commutation, in consequence of the ‘easy temper and wealth of the public.’ A second general measure inculcated by him is the education of the poor, ‘on whom no other religious principle is seriously taught with a *political* view, than bigotry, or in other words, than hating their neighbour ; and to whom no other mode of carrying their *political* wishes into effect is pointed out, than that of violence.’

We shall bid adieu to this able and interesting work with a quotation relative to the combination of despots.

' In the time of the Greeks, Alexander became master of so much of the world as had then figured in history ; and the Romans afterwards nearly conquered all of it which was known even to their geographers. But the present age is open to a still more universal domination, every single region of the globe being now discovered, and every quarter of the globe being within the power of Europe, so that it only remains to obtain the *ascendancy in Europe*. As the ruin of Rome was accomplished by a triumvirate, so Austria, Russia, and Prussia, taking advantage of the momentary prejudices of Europe against France, are formed at present into a triumvirate, infinitely more formidable than those of the two Cæsars ; possessing among them forces the best disciplined and the most numerous armies in the world ; together with dominions protected from all attack, either by means of situation or by contiguity ; and a population of near sixty millions of souls, which almost equals *half the population of Europe* ; the whole mass being trained into strict obedience and union by the help of despotism.

' The first prey marked out by this triple headed monster is Poland ; which, if subdued, will augment its dependents to near *seventy millions*. The next attempt forming * is upon France, which, if it succeeds, as it may do, (though God forbid) their tremendous coalition will rise to *above ninety millions of the most military people in the universe* (making almost *three fourths* of our whole European population) commanding a large navy ; and stretching in a broad, continued, and impenetrable zone across the whole middle of Europe, dividing the north of it from the south. In the north of Europe there remain Denmark and Sweden, constituting a part of the Baltic shores ; but as the triumvirate possess the remainder of these shores, convenience, it is to be conceived, will form a sufficient title with ambitious minds, to seize upon the whole of them ; so that these countries, after assuming the name of Scandinavia, as a mark of ancient union, may be made subservient to their navy and maritime resources (particularly since by perfecting the canal across Holstein, they will facilitate and quicken their own communication between the Baltic and the Atlantic, while the shutting up the passage of the Sound will totally cut it off to strangers.) In the south of Europe, none will doubt for a moment of the fate of European Turkey. The parts of Italy not already subject to the Austrian connexion, may become in their turn an easier conquest than even Turkey. It is at the same time certain, that Spain and Portugal, whose riches are a lure rather than a protection, will not offer a more successful resistance, if attacked, than France and Poland ; especially after France and Poland, and other conquests shall have concurred, *as is intended*, to swell the mighty torrent. And as to Holland, it cannot avoid being drawn into the devouring vortex, by intrigues or by fear.'

We shall forbear to specify our own situation, should the ambition of the crowned heads alluded to be gratified but in a small

* It may be necessary to observe, that this letter is dated July 25, 1792.

degree: it will be sufficient to observe, that their progress in Poland is such as ought long since to have excited our indignation; and their late successes in France are calculated, in a political point of view, to arouse our jealousy, rather than meet with our concurrence.

ART. XLII. *Authentic Report of the Debate in the House of Commons, on the 6th and 7th of May, 1793, on Mr. Grey's Motion for a Reform in Parliament; containing the Speeches of Mr. Grey, the Hon. R. B. Jenkinson, Mr. Powys, Mr. Wyndham, the Hon. Thomas Erskine, Mr. Chancellor Pitt, Mr. Stanley, Mr. Buxton, Mr. Duncombe, Sir William Young, Sir William Milner, Mr. Francis, the Earl of Mornington, Mr. Whitbread, Jun. Mr. Anstruther, Mr. Sheridan, Mr. Adam, and Mr. Fox. To which is added, a correct Copy of the Petition of the Friends of the People.* 8vo. 150 pages. Price 2s. Debrett, 1793.

TWENTY-THREE petitions having been presented from different places, praying for a parliamentary reform, Mr. Grey arose, and, after reading another from the friends of the people, and replying to some observations from Mr. Burke, commenced a long and elaborate speech.

He was aware, he said, of the difficulties which he had to encounter, and how ungracious it must be for that house to acknowledge, 'that they are not the real representatives of the people.' He was conscious also, that the present question had been formerly agitated upon different occasions, by great and able characters, who had at length deserted the cause of the people, from despair of success, and that all his arguments must now appear trite and threadbare.

'If our situation happens to be prosperous, it is then asked, whether we can be more than happy, or more than free? In the season of adversity, on the other hand, all reform or innovation is deprecated, from the pretended risk of increasing the evil and pressure of our situation. From all this it would appear, that the time for reform never yet had come, and never could come. By arguments such as these, had reform been hitherto combated; and by the like he believed it would ever be attacked, until some dreadful convulsion should take place, which might threaten even the constitution itself with annihilation.

'Many had been the unsuccessful attempts to bring about a reform. At different times the great question of reform had been brought forward; but a proper time has never yet been found for it. In 1733, a motion was made in that house, by Mr. Bromley, for a repeal of the septennial act, and that motion was seconded in a very able speech by Sir William Wyndham. At that time the proposition was met, and successfully resisted, upon the pretence of danger arising from papists and jacobites, plotting against the state and constitution. In 1745, another attempt was made; and that was the only occasion on which the pretence of danger was not made use of, although the country was then in a state of war, and disturbance; but the success of this attempt was just the same as of the former one. Again, the business came to be agitated in the year 1758; then also the motion was rejected. A right hon. gentleman (Mr. Pitt) had himself brought forward the subject three different times, in 1782, in 1783, and lastly

in 1785, when he was minister. The same objection in respect to the time, was then made, and combated by the right hon. gentleman, strongly and powerfully in argument, but without effect; and he had no manner of doubt, but it would continue to be made successfully till the people resolve for themselves that there should be a proper time. But while we are for ever met by this argument against any enlargement of popular rights, the encroachments of prerogative are overlooked, and no danger is apprehended from passing an alien bill, a traitorous correspondence bill, &c.

‘It was no doubt true, that, in troublesome times, it might perhaps be necessary to delegate a larger portion of power to the executive government; but why should innovation in favour of prerogative be watched with less jealousy, than innovations in favour of the popular part of the constitution?’

However unwilling he might be to permit a cause of this kind to lean on the weight of authorities, yet Mr. G. contended, that it had been supported by Mr. Locke, Mr. justice Blackstone, the late sir George Savile, the earl of Chatham, the present master of the rolls, the present lord chief baron, the present lord chief justice of the king’s bench, Mr. Pitt, the duke of Richmond, ‘and by an authority still greater than these, viz. by a speech of his majesty from the throne; for on looking into the journals, of the 24th of May, 1784, I find a motion made, that the king’s speech should be read, wherein his majesty says, “that he would be always desirous to concur with his parliament in supporting and maintaining in their just balance, the rights of every branch of the legislature.”’

After this Mr. G. read the resolutions entered on the journals of the house, at the commencement of every session, relative to the interference of lords of parliament in the election of members of the house of commons and affirmed that it would be much better to expunge them at once, than to permit them to remain there, while the practice was so very different. He then concluded, by moving, for a committee to take the grievance now complained of, into consideration, and report to the house such mode of remedy as may be proper.

Mr. Erskine seconded the motion.

Mr. Jenkinson (son to lord Hawkesbury) deemed both the time and mode highly objectionable.

Mr. chancellor Pitt considered the agitation of the question, ‘as capable of producing much mischief, and likely to be attended with no good;’ he seemed inclined to impute his political tergiversation to the late events in France.

Mr. Sheridan ridiculed the observations of the last member, and took up the gauntlet thrown down by him, relative to the abuses that had crept into our government.

‘Some of the abuses [says he] of which we complain, and for which a reform in parliament is the only remedy, are, that peers of the other house sent members to the house of commons by nomination;—that the crown sent members into that house by nomination too;—that some members of that house sent in members by their own nomination also—all these things made a farce of an election for the places for which these gentlemen were returned;—that men were created peers, without having been of the least service to the public in any
action

saction of their lives, but merely on account of their parliamentary influence—the present minister had been the means of creating a hundred of them.

‘He did not blame him, but the fault was in the system of government; corruption was the pivot on which the whole of our public affairs turned; the collection of taxes was under the influence of wealthy men in parliamentary interest, the consequence of which was, that the collection of them was neglected; to make up the deficiency, excisemen must be added to the excise—this soured the temper of the people—neither in the church, the army, the navy, or any public office, was any appointment given, but in consequence of parliamentary influence; consequently corrupt majorities were at the will of the minister. I do not (usually) tell the secrets of the prison house of the treasury [added Mr. S.] but upon the present instance I have been called on. In short, whether the eye be directed to the church, the navy, the army, or to parliament, it can only observe the seeds of inevitable decay and ruin in the British constitution.’

Mr. Fox concluded the debate in a bold, eloquent, and animated speech, in which he contended, that government originated not only *for*, but *from* the people, and insisted on the propriety of an immediate parliamentary reform.

On the question being put, it appeared on a division, that there were 41 members for referring the petition to a committee, and 282 against it.

ART. XLIII. *An Essay on Parliament, and the Causes of unequal Representation. Also a Specimen of some necessary Regulations, with a Prospect of general Reform.* 8vo. 52 p. Pr. 1s. Johnson. 1793.

It is here suggested, that the origin of the ‘general council of the realm’ was long anterior to that period, in which it acquired the name of parliament. Alfred is said to have ordained for a perpetual usage, that it should be assembled ‘twice in the year, or oftner, if need be:’ but how it was composed, or whether knights of the shire, or for the divisions called tithings, hundreds, and weapontakes, or for boroughs, towns, or parishes, were the most ancient institution, is at present very difficult to be discovered. It is, however, thought probable, that, in analogy to the common law, all the inhabitant-householders, without any exception, had suffrages in the election of their deputies.

Taking it for granted then, that they exercised the franchise of nominating members to the great council, our author proceeds to investigate the causes, which led to the disfranchisement of so large a body of the people.

On the Norman conquest, William naturally endeavoured to select such men for his parliament, as were most likely to be attached to his interests: he therefore caused writs to be issued to such towns as were ancient demesnes of the crown, and consequently influenced by it. It was owing to this circumstance, that some of the smaller towns in Yorkshire, namely, Pontefract, Aldborough, Boroughbridge, and Knaresborough, were summoned to send members. York, Rippon, and Otley were under the influence of the ‘archbishop of York; Northallerton under that of the bishop of Durham; and both these prelates,

prelates held their respective possessions under, and were appointed by the crown. Richmond was the proper son of earl Alan, a particular friend and favourite of the conqueror, and at a subsequent time it vested in the crown.

The author now before us has not as yet discovered, whether the remaining six parliamentary boroughs in Yorkshire, namely, Kingston-upon-Hull, Heydon, Beverley, Scarborough, Malton, and Thirsk, or any of them, were the demesnes of the conqueror, or of his creatures; but he thinks from the foregoing account, as well as from the charter of king John, that it is fair to presume they were so. He has, however, fully ascertained, that the large towns of Leeds, Halifax, Wakefield, Sheffield, Doncaster, Bridlington, and several others, which have never sent members to parliament, 'were *not* the demesnes of the crown or its favourites, or dependants, and of course not so liable to its controul, or influence, and therefore they were not summoned.' It is inferred from these, and other similar facts, that the inequality of the representation of the people of England in parliament, by the exclusion of many large and very respectable towns, was introduced and established by William the Conqueror.

After some very just and pointed remarks on burgage tenures, the best mode of ascertaining the proper qualification in boroughs is stated to be by the dimensions of the dwelling-house occupied by the inhabitant-householder; and it is thought that the number of members sent should be always regulated by the number of inhabitants. It is also proposed, in conformity to ancient custom, to allow a certain sum *per annum* to each deputy indiscriminately, out of the produce of the public taxes; beside the addition of five shillings per mile, for the travelling expences of such as reside more than thirty or forty miles from the capital; with a proviso, however, that those who neglected to attend full two thirds, or three-fourths of the time of sitting, should not receive any thing.

The advocates for the present system of representation alledge, not only that it would be very difficult to alter it for the better, but that the present is not the proper time for it, because we are at war with France, and therefore we ought to wait patiently till that war is terminated:—if the house of commons should pass a vote, that so soon as the war is at an end, an effective reform of parliament ought to be made,—I would be one of the first men to urge a suspension of petitions till that period. But have there not been several considerable intervals of peace since the year 1760, and yet no reform has been made? If neither time of peace, nor time of war, be proper for a reform, I cannot guess what time will be proper; and with respect to the present war, I do not see that the progress of it would be at all affected by an immediate act of reform, unless it should hold out till another general election, which I trust it will not; but be that as it may, it is never too soon to do well, nor to put a stop to unjust practices; nor can I possibly conceive, with what reason it can be urged, that the making of a reform is so extremely difficult as some people seem to imagine, because I am confident, that an able lawyer would, in a very few days, prepare an act of parliament, which should answer every salutary purpose of reform in all the necessary modifications of it; and as to the difficulty which arises, in providing

ously ascertaining and defining the most reasonable and consistent qualifications of electors, and the boroughs, towns, districts, or counties for which they shall join in electing; and the times, places, manner, and other necessary regulations to be observed therein; I think that the several methods above suggested, are such as would enable a few judicious men to point out a very just and wise system, agreeable to the principles both of natural and social justice: and I am inclined to think, that if a number of wise and virtuous men would assemble in each county, for the purpose of considering such a measure, and judging what would be the most expedient method of electing representatives, and would then make a public communication of the whole, so as that the best regulations in every instance might be marked out; and if then a considerable number of the people at large would petition parliament for a reform accordingly, it might have a good effect.' This pamphlet affords many excellent arguments in behalf of a speedy, and a radical reform of the house of commons.

ART. XLIV. *Observations on the Proceedings of the Friends of the Liberty of the Press, &c. December 22, 1792. And an Answer to Mr. Erskine's Speech, of January 19, 1793.* By Thomas Barrard; Barrister at Law. 8vo. 49 p. Pr. 1s. Evans. 1793.

THIS pamphlet is replete with the dangers likely to result from the exertions of 'English jacobins,' and with compliments to those who sounded an alarm, at a moment, as it is now fully proved, when there was not even the most distant prospect of public danger. We shall transcribe a short passage by way of specimen.

'Britons be vigilant;—the same jacobin spirits still exist, though your exertions have appalled them; if you relax in the least, they will again rise, and on the first public misfortune, endeavour to overwhelm this happy kingdom in confusion and desolation. So salutary have been the effects of these associations, [at the Crown and Anchor, &c.] that this country has, in a great measure, by their efforts, been rescued from some violent political convulsions; proceed, therefore, undismayed by the adherents of faction; perfectly despising their empty cavils, prove yourselves too vigilant to be surprised by secret enemies, too wise to be cajoled by insidious friends, too spirited to be checked or intimidated by any menaces. By steadily pursuing these measures, you may deliver down the constitution, an unimpaired inheritance to an unborn generation.—Proceed then; bold in your conscious rectitude, be mighty in your union, and the efforts of both foreign and domestic enemies will be in vain.'

Mr. P. endeavours to prove,—1. That uninjured individuals (in opposition to the assertion of Mr. Erskine) possess the power of accusation:—2. That there is nothing illegal or unconstitutional in the associations against levellers and republicans:—and, 3. That they are both proper and expedient at the present conjuncture.

ART. XLV. *Reason urged against Precedent, in a Letter to the People of Derby.* By Henry Yorke. 8vo. 54 pages. Price 1s. Eaton. 1793.

Ms.

MR. Henry Yorke, a 'convert' from the cause of despotism, here maintains the rights of mankind, and points out the oppressions which in all ages and countries they have laboured under.

'The criminal laws of Europe, are written [says he] in characters of blood, and the reason is obvious. The dominion of tyrants can only be upheld by the ignorance, the prejudices, and the *fears* of men. Over that class, the sweat of whose brow feeds the pampered avarice of courts, the outstretched arm of law hangs vindictive. Were government constituted on principles of benevolence and mercy, that multitude of forms, and hosts of subordinate tyrants, which swarm in every European court, would be unnecessary, and the people actuated by no principle but the power of right, would banish ignorance from the face of the earth. The exertions of reason would produce liberty, and as tyranny and freedom are incompatible with each other, despotism would take wing.

'Impositions, exactions, and every measure of rigour and cruelty, are employed to drive or tempt the reluctant multitude to the commission of crimes, and then public safety becomes the plea for the exertion of power, by the means of exemplary punishments. Instantly these Draconian laws issue from the dark cabinets and seraglios of the great—from those monstrous and polluted recesses, where, not the reason and heart, but the lusts of men are studied—where the solitary tyrant, like the lurking spider, keeps perpetual vigils, and awaits in gloomy, satisfied expectation for his devoted prey. Thus a terrible example is made of man, to hold men in dread; and the wretched victim, whom the oppressions of government may have driven to commit excesses, expiates on an accursed gibbet, not *his* crimes, but the crimes of *his* rulers.'

After alluding to the inequality of the punishments in our penal code, and observing, with but too much justice, that 'Dives escapes, and Lazarus is pursued into a dungeon,' Mr. Y. proceeds as follows:

'A man loses his life for the theft of a few shillings, yet the despoiler of domestic peace, the murderer of connubial happiness, the robber of the darling ewe lamb, a property far dearer than gold, is at most sentenced to pay a pecuniary fine. Considered as property, the seducer of virtuous innocence should suffer death equally with the robber of the purse; in a moral or religious light, we should be induced to think that this punishment ought to be greater, and that even the ingenious faculty of priests would not be wanting to invent some new and cruel species of anguish and torment, for such unrighteous delinquents. But the sad experience of ages attests, that morals and justice are less considered than passion, in the fabrication of laws. Jurisprudence wears the tinsel garment of religion, only to clothe the vile systems of tyranny and oppression.'

The author concludes by asserting 'in compassion to ministerial folly and obstinacy,' that it is impossible for proclamations, prosecutions, associations, pillories, and state dungeons, to stop the rapid progress of popular opinion; and that, while a just and moderate government has nothing to fear, a wicked minister, or a despotic king, ought to tremble.

ART. XLVI. *An Address to the Hon. Edmund Burke, from the Swinish Multitude.* 8vo. 28 pages. Price 6d. Ridgway. 1793.

ONE of the *Swinish Multitude* here bitterly complains, that he, and the rest of the herd, are permitted to wallow in the very slough of slavery, while *favoured porkers*, like the right honourable E. B., have a snug and comfortable corner in the warmer part of the sty assigned to them.

We shall present the reader with a short extract.

‘As to yourself, good sir, there are those who contend that you resemble the venomous asp, whose poison is placed beneath its tongue: others compare you to the camelion; and say, that like that creature, your appearance ever changes with your situation, glowing with the brightest colours whilst basking in the sunshine of royalty, but assuming the most lurid and most malignant hue, if a cloud be interposed between you and that source of irresistible influence. They add, that one day we behold you the stern and rigid œconomist, harshly reprobating the corrupt and wasteful profusion of the public money, and the next day see you appointed as a sly receiver of a part of that treasure, which is drained from us by our numerous and distressing taxes: one day holding yourself out as the friend of liberty, and the next day boldly avowing yourself the admirer and champion of those, whom all the world besides call tyrants. But, sir, mind not those cruel aspersers of your spotless innocence; we need no prompters to enable us to pay you the compliment we wish; for in the course of our search, we have observed one beast which deserves to be admitted as your exact prototype:—It is—the jackall: the difference is only this, the true jackall is the purveyor of the lion himself, but you, noble sir, are the humble lacquey of any ass in a lion’s skin.’

This letter is signed by ‘Old Hubert,’ secretary to the ‘Swinish Multitude,’ who seems to consider himself upon the present occasion as a ‘learned pig,’ and, if we may take his word for it, *grunts* the sentiments of the whole herd.

ART. XLVII. *French Liberty and Equality weighed in the Balance of British Policy, and found wanting: Or plain Thoughts on the present State of the Nation. Dedicated (with Submission) to the Right Hon. the Lord Mayor of London. To which is added, by way of Appendix, at the particular Request of several Citizens, a Set of Resolutions, which were humbly offered by the Author for the Consideration of the Inhabitants of the Ward of Bishopsgate, at their General Meeting convened at Leatherjellers-Hall, Dec. 7th, 1792.* By a plain Citizen of London, of no Party whatever. 8vo. 44 pages. Price 4d. Battersby. 1793.

THIS ‘plain citizen’ is extremely loyal, and we are really at a loss to imagine why he entertains any fears in an age so favourable to his principles, lest he should be treated with ‘contempt, reproach, and ridicule,’ by many of his fellow-citizens. He ought, however, to be in some dread of the critics, and of them alone, for this pyeballed pamphlet is avowedly stolen from the labours of other men, the ‘evangelical quotations,’ (of which there are not a few) being furnished ‘by a truly amiable friend, and worthy divine of our happy establishment’

establishment of the present day,' and the remainder 'extracted from several constitutional authors of eminence, now gone to their eternal reward.'

ART. XLVIII. *Order before Anarchy: or a Letter to a Friend: containing an Exposition of the Principles levelled by Paine, and others, at the Overthrow of the British Constitution. To which is added, an Appendix on the Death of Louis XVI.* 8vo. 248 pages. Price 4s. Parsons. 1793.

THIS author not only condemns Mr. Paine's protest against the laws in favour of primogeniture, and attacks the national assembly of France on account of the abolition of all distinctions among the children of the same parents, but is violent in his opposition to every attempt at reform. Mr. Burke, to whom this pamphlet is inscribed, is told in the dedication, that his name has been long considered 'as the standard of true patriotism, around which every lover of his country's independence has been taught to rally.'

ART. XLIX. *Third Letter from Mr. King, to Mr. Thomas Paine, at Paris, as published in the Morning Herald of April 17, 1793.* 8vo. 14 pages. Price 6d. Parsons. 1793.

MR. Paine is here accused of duplicity, for introducing articles into the new constitution, which he had repeatedly acknowledged to Mr. K., 'were more calculated to amuse the fancy, than for practical benefit—to make the populace wanton and restless, by creating in them hopes of imaginary happiness.'

'Of this complexion [it is added] was your latter conduct among the Americans, when your credit began to decline with them; but those prudent people had obtained what they fought for, and were satisfied. The chimeras that distracted the French could not bewilder the wary Americans; surprized at your frenzies, Franklin called them *democracy run mad*, and Washington left New York to avoid you: thus the laurels which your *common sense* had obtained, faded under your newer refinements, and you returned to England in quest of adherents which you could not find in America.'

The truth or falshood of these positions depends upon facts, with which we are unacquainted. We should imagine, however, that the following attack upon Mr. P., as *a man of blood*, will be considered as unfounded, by every one who has read his speech in behalf of Lewis XVI. or to whom the benevolence of his character is known.

"I come not to enjoy repose," was malignantly vaunted by you, the instant you arrived in France. I thought these words were a figure in rhetoric, but I find they were a literal declaration. Perhaps you have gone further than you intended, for what destruction have not your doctrines occasioned, without bettering the government of France, or apostatizing the natives of England! If slaughter is thus to mark the propagation of your new principles, you will depopulate half the earth, and may howl your maxims to the winds! Stop the effusion of blood, if you are yet in time; retract the false tenets which have misguided the people, and finish your restless life in some desolate wild of America, in sorrow and repentance!

We shall conclude this article, with Mr. K.'s account of his *own* political opinions.

'I am of no party, Mr. Paine; I am only for my country, and disclaim all other political attachments whatever; I hate the names of majority and minority, as I abhor their principles; I detest men, whose love of their country is proportioned to the exclusive good they derive from it—parties have always been sophists, wrangling for the crown, while they were benefited by its influence, and champions for the people when divested of their employments: do not exult at this description, for the government and the king have yet to boast many independent friends, who are no more to be warped by domestic cabals, than by foreign factions.—The ancient pretexts for the necessity of a majority to conduct the business of the state, and of an opposition to resist the encroachments of government, are dying away; the people begin to understand the fraud of these political juggles, and are no longer to be deceived by them. The time approaches, when ministers will not dare to propose unconstitutional motions, or members require bribes to support patriotic ones; the king cannot then be disgraced with buffoons and sycophants, nor the premier harassed by needy partizans; the jealousy of the people must vanish with the monarch's partiality; they will requite their sovereign with universal affection, for becoming the sharer of his regard.' s.

ART. I. *A Charge delivered to the Grand Jury at the general Quarter Sessions of the Peace for the County of Suffolk, holden at Beccles, on Monday, April 8, 1793.* By Samuel Cooper, D. D., Chairman. Published at the Request of the Court. 8vo. 29 pa. Pr. 6d. Cadell. 1793.

THIS political harangue would have better suited the chair of an association, than of a general quarter sessions. The author suffers himself to be born away by such a torrent of indignation against the author of the Rights of Man, and against republicans, French, and British, and of zeal for the British system of legislation and government, that it is not till he is nearly arrived at the twentieth page, that he is able to bring his attention home to the immediate business of instructing the grand jury. At the close of the charge, he points out to them some particular kinds of offences which were to come under their notice, and makes very proper and pertinent remarks upon them. D. M.

ART. LI. *Man's best Right; a solemn Appeal in the Name of Religion.* By the Rev. R. Nares, A. M., Chaplain to his Royal Highness the Duke of York, and late Student of Christ Church, Oxon. 8vo. 52 pa. Pr. 1s. Stockdale. 1792.

THE rev. Mr. N. commences this very extraordinary publication by expressing his wonder, that it should have become a common doctrine at the present day, 'that men who relinquish rights, are not only to be considered as unwise, but culpable.' Is he not aware, that, if the people of this country during the reign of James II. had possessed the *christian apathy* which he so strenuously recommends, the revolution would not have been effected; and that this illustrious family, his *professional* connexion with

with a younger branch of which he so vauntingly mentions in his title page, would never have been elevated to the throne of these kingdoms?

As charity is one of the first and most amiable of the christian virtues, we could have wished that the reverend author now before us had been a little more guarded in his assertions, as we think it by no means fair, candid, or liberal, to insinuate, that the friends of liberty 'are men without religion.'

ART. LII. *A Sailor's Address to his Countrymen, or an Adventure of Sam Trueman and his Messmate.* 8vo. 31 pages. Price 3d. Murray. 1793.

THE wit of this pamphlet seems to lie in the application of 'Tom Fool' to Thomas Paine; and it's design is to ridicule the meetings of societies in favour of liberty.

ART. LIII. *The History of the Poor; their Rights, Duties, and the Laws respecting them. In a Series of Letters.* By Thomas Ruggles, Esq; F. A. S., One of his Majesty's Justices of the Peace for the Counties of Essex and Suffolk. 2 Vols. 8vo. Vol. 1. 297 pages. Price 5s. sewed. Deighton. 1793.

THE present work, of which we have yet seen but the first volume, seems to be intended as an historical analysis of the poor laws, and in this point of view it will no doubt be considered as extremely valuable; but the various reflections and observations with which it is interspersed, and the numerous emendations pointed out in our parochial polity, render it, in our opinion, particularly worthy of the attention of the public. After lamenting in the preface that the minister has hitherto paid but too little attention to this branch of jurisprudence, and followed a conduct similar to that of the 'Dog in the Manger,' Mr. R. proceeds as follows:

'But yet this important business presses . . . the poor rates are still rising throughout that part of the kingdom which cannot employ its poor in manufactures; and manufactures are by no means general, but local; besides, while not one quarter of the island receives any immediate benefit from the very flourishing state of our trade and manufactures—the three-fourths which are in still water, feel themselves in danger from the very cause which creates the calm; and oppressed with an additional weight by the surges which circle round the pool, find it is with difficulty they can keep the head above water.

'While the distant rumour of large wages makes the poor dissatisfied with those which agriculture can afford, it creates a dislike to that labour which in their opinion, judging by comparison from vague report how manufacture pays its workmen, is so poorly recompensed: this gives rise to idleness, which creates a call on the fund raised for their support; hence arise rates to which a four shilling land tax is a trifling object; hence we know of instances where the poor rates amount to the annual rent of lands. Is not this a fact? Is it not a grievance? If this is

not corrected in time of peace, where will the financier find the dividends in any future war to pay the interest of an increased debt? Does not the subject therefore, on this account, demand the attention of a minister during the halcyon days of peace? The natural and political liberty of the mass of the people is clogged and diminished by the law of settlements; and in the opinion of some of the best writers and strongest reasoners on this important topic, it is unnecessarily and unwisely abridged; do not the poor laws on this account also demand the attention of the state? Is it not just that every individual of the kingdom should enjoy as much freedom as is consistent with the safety of the whole? But it may possibly be replied in the language of state prudence—this is not the time; see what the cry of liberty and the call for freedom have done upon the continent; the answer is obvious; the cases are widely different; the one is a temporary anarchy arising from the abolition of all government; the other would be a recovery from a restraint inimical to the interests of labour and industry, flowing from the powerful and enlightened mind of the legislature itself; the one would be legal liberty, the other is excessive licentiousness; and therefore let us not, by such a superabundant caution, suffer state prudence to rivet our fetters closer, in proportion as our neighbours acquire a freedom, which they have not yet learned how to use with propriety, or to exercise with dignity.

* This language proceeds on the presumption, that it is a point proved in the following sheets, that a partial repeal of the law of settlement, or such a modification of it as would permit the poor man to go where he could best find employment, would be beneficial to the interest of the state, as well as favourable to the liberty of the subject: and surely the point is fully and satisfactorily proved, if the united opinion of men of the most enlightened minds and most instructed judgment, does in any case amount to proofs; or if the wealth and prosperity of a kingdom increases in a ratio with the aggregate of the money earned within the kingdom by the labour and employment of its inhabitants. But while this claim for a greater degree of freedom is made for the poor, and a melioration of their condition is proposed in this respect, care has been taken to point out the means of preventing such a degree of liberty, generating licentiousness, by recommending the erection of schools of industry on the basis of the power given by the statute of Elizabeth to raise by assessment a sum of money to purchase a stock of wool, hemp, flax, &c. for their employment, an object which seems scarcely attended to by those who now carry into execution the poor-laws, as appears by the very trifling total returned to the house of commons by the overseers, as expended on that account throughout the kingdom; this surely is another object worthy of the attention of a great minister; and it is an object that cannot be generally enforced without the assistance of the legislature, none of the subsisting statutes pointing out the means of doing it distinctly from those pious to the morals, health, industry, and activity of the rising generation, work-houses—which are horrible, although

as the police respecting the poor is at present regulated, necessary evils.'

Mr. R. insists on the right which the poorer ranks of society have 'to receive a compensation for their labour adequate to their necessary wants, while they have a capability of labour,' and the right of maintenance from the more opulent classes of society 'when that capability to labour is passed.'

'In the discharge of this demand, [it is added] has arisen that burthen which the landed interest in particular have great cause to complain of, the poor's rates; which in many districts, when united with the land tax and tythes, amount almost to a dismemberment; for, although the occupier or tenant nominally pays the tythes and the poor rates, the land, in fact, bears the weight, and the total is taken from the landlord's pocket; therefore, while we are sinking under this treble load, it is not natural, it is not just, that we should inquire into the transactions of past times, and search the records of antiquity, to explore on what principle of legislation, from what consent, virtual or implied, of our forefathers, from what system of laws, human or divine, this ruinous fact, though apparent paradox, should happen—that from the same circle of land, the ecclesiastics claim a tenth of the produce, in most instances equal to a half of the rent; the state one-fifth; and the remainder of the reserved rent will not always satisfy the demand of the poor's rate. In the following pages, that enquiry has been made, and the mystery has in some degree been developed, more especially as to that part of the case which relates to the productiveness and application of those estates which were originally given to the clergy, in trust, for eleemosynary purposes; but if the laity were to claim from the legislature that equity which the court of chancery would decree on a bill filed in common cases, on complaints of a *cestui que* trust—that the trustees should fulfil those trusts for the purposes of which the estate was granted, a cry of *the church is in danger*, much more serious and distressing would arise throughout the land, than any attempts of the sectaries have occasioned.'

Our author begins his inquiry by observing, that the page of history reveals to us this melancholy and awful truth, 'that the happiness of millions has, in all ages, been at the beck, and in the power of units:' he then wishes to investigate and resolve the problem,—why our laborious poor are so wretched: and asks whether the complaint arise from physical causes, or from the regulations of society; and if society, by laws, regulations, and examples, or by any and what means can meliorate their condition.

Our climate, he observes, adds greatly to the miseries of the peasantry, as fire, clothing, and habitation are absolutely necessary in these northern regions.

But a much larger and more important demand remains to be mentioned—the daily supply of food; the supply of such meat and drink as shall enable him (the poor man) day after day, and year after year, to pass through a life of hard labour and constant fatigue; a degree of labour which the strongest of us, whose muscles have not been trained to the purpose, would shrink from

from in the experiment of a day, perhaps of an hour; and the produce of this labour, the reward of those toils, to be expended, not on himself only, but frequently to be divided with a wife and family of children, who often have no honest means of increasing their husband's and parent's income. But this is not all: the occupation of the labourer, as well as the nature of his being, subjects him to acute illness, to chronic disorders, and at length to old age, decrepitude, and impotence; the instant any of these unavoidable misfortunes of life attack him, the source of every comfort is stopped, and without the aid of his more opulent neighbours, or what is infinitely to the credit of this nation, without the interference of the godlike laws of this country, this useful class of our countrymen would sink in the arms of famine or despair.'

The above are stated to be the 'physical causes' of that depth of wretchedness and misery which we but too often see in our cottages; and the author seems inclined to think, that, in addition to these, a sufficient remuneration has not hitherto been made by the opulent for the benefit of the working class in the community, more especially such as are employed in tillage. He accordingly refers to the *Chronicon Pretiosum*, and other books of authority, and then asserts that 'the agricultural poor not only do not receive wages equal to their services, but also, that they are not paid in the same proportion to the price of the necessaries of life, as they were throughout the three first centuries, in which it has been in our power to obtain any certain information of the proportional prices of labour, provision, and cloathing.'

After this, Mr. R. enters into a detailed account of the poor-laws, and enumerates the arguments of every author of note who has proposed to alter, improve, or meliorate the present system.

ART. LIV. *Report of the Secretary of the Treasury of the United States, on the Subject of Manufactures. Presented to the House of Representatives, December 5, 1791. 8vo. 129 pages. Price 2s. 6d. Debrett. 1793.*

THE introductory part of this report is occupied in the discussion of the question, whether manufactures ought to be encouraged in the territories of the United States: and it is the opinion of Mr. secretary Hamilton, that they ought to be patronized, although in a limited degree.

He allows, that the cultivation of the earth, 'as the primary and most certain source of national supply; as the immediate and chief source of subsistence to man; as the principal source of those materials which constitute the nutriment of other kinds of labour; as including a state more favourable to the freedom and independence of the human mind, and one, perhaps, most conducive to the multiplication of the human species, *has intrinsically a strong claim to pre-eminence over every other kind of industry.*' He denies, however, that it has a title to any thing like 'an exclusive predilection.'

'The embarrassments [says he] which have obstructed the progress of our external trade, have led to serious reflections on the necessity of

of enlarging the sphere of our domestic commerce: the restrictive regulations which in foreign markets abridge the vent of our agricultural produce, serve to beget an earnest desire, that a more extensive demand for that surplus may be created at home; and the complete success which has rewarded manufacturing enterprise, in some valuable branches, conspiring with the promising symptoms which attend less mature essays in others, justify a hope, that the obstacles to the growth of this species of industry, are less formidable than they were apprehended to be; and that it is not difficult to find in its further extension, a full indemnification for any external disadvantages, which are or may be experienced, as well as an accession of resources, favourable to national independence and safety.'

Mr. H. now enumerates the principal circumstances, which induce a belief, that manufacturing establishments not only occasion a positive augmentation of the produce and revenue of society, but that they contribute essentially to render them greater than they could possibly be, without such establishments. These are,

1. The division of labour.
2. The extension of the use of machinery.
3. Additional employment to classes of the community, not ordinarily engaged in the business.
4. The promoting of emigration from foreign countries.
5. The furnishing greater scope for the diversity of talents and dispositions, which discriminate men from each other.
6. The affording a more ample and various field for enterprise.

And, 7. The creating, in some instances, a new, and securing in all, a more certain and steady demand for the surplus produce of the soil.

The following quotation cannot fail to be interesting to the commercial reader.

'To all the arguments which are brought to evince the impracticability of success in manufacturing establishments in the United States, it might have been a sufficient answer to have referred to the experience of what has been already done.—It is certain, that several important branches have grown up and flourished with a rapidity which surprises, affording an encouraging assurance of success in future attempts; of these it may not be improper to enumerate the most considerable.

1. *Of skins.* Tanned and tawed leather, dressed skins, shoes, boots and slippers, harness and saddlery of all kinds, portmanteaus and trunks, leather breeches, gloves, muffs and tippets, parchment and glue.

2. *Of iron.* Bar and sheet iron, steel, nail rods and nails, implements of husbandry, stoves, pots, and other household utensils, the steel and iron work of carriages, and for ship-building; anchors, scale-beams and weights, various tools of artificers, arms of different kinds; though the manufacture of these last has of late diminished for want of demand.

3. *Of wood.* Ships, cabinet wares and turnery, wool and cotton cards, and other machinery for manufactures and husbandry, mathematical instruments, and cooper's wares of every kind.

4. *Of flax and hemp.* Cables, sail-cloth, cordage, twine and pack-thread.

5. Bricks and coarse tiles, and potter's wares.

6. Ardent

6. Ardent spirits and malt liquors.
7. Writing and printing paper, sheathing and wrapping paper, pasteboards, fullers or press papers, paper hangings.
8. Hats of fur and wool, and of mixtures of both. Womens stuff and silk shoes.
9. Refined sugars.
10. Oils of animals and seeds, soap, spermaceti, and tallow candles.
11. Copper and brass wares, particularly utensils for distillers, sugar refiners and brewers, and iron and other articles for household use—philosophical apparatus.
12. Tin wares for most purposes of ordinary use.
13. Carriages of all kinds.
14. Snuff, chewing and smoking tobacco.
15. Starch and hair powder.
16. Lampblack and other painters colours.
17. Gunpowder.

* Besides manufactories of these articles, which are carried on as regular trades, and have attained to a considerable degree of maturity, there is a vast scene of household manufacturing, which contributes more largely to the supply of the community than could be imagined, without having made it an object of particular enquiry. This observation is the pleasing result of the investigation to which the subject of this report has led, and is applicable as well to the southern as to the middle and northern states; great quantities of coarse cloths, coatings, serges, and flannels, linsley-woolseys, hosiery of wool, cotton and thread, coarse fustians, jeans and muslins, checked and striped cotton and linen goods, bed-ticks, coverlets and counterpanes, tow linens, coarse shirtings, sheetings, towelling and table linen, and various mixtures of wool and cotton, and of cotton and flax, are made in the household way, and in many instances to an extent not only sufficient for the supply of the families in which they are made, but for sale, and even in some cases for exportation. It is computed in a number of districts, that two-thirds, three-fourths, and even four-fifths, of all the clothing of the inhabitants, are made by themselves.

In order to reap every possible advantage from their infant manufactures, Mr. H. recommends,

1. Protecting duties—or duties on those foreign articles which are the rivals of the domestic ones intended to be encouraged.
2. Prohibitions of rival articles, or duties equal to prohibitions.
3. Prohibitions of the exportation of the materials of manufactures.
4. Pecuniary bounties.
5. Premiums.
6. The exemption of the materials of manufactures from duty.
7. Drawbacks of the duties which are imposed on the materials of manufactures.
8. The encouragement of new inventions and discoveries at home, and of the introduction into the United States of such as have been made in other countries, particularly those which relate to machinery.
9. Judicious regulations for the inspection of manufactured commodities.
10. The facilitating of pecuniary remittances from place to place.
- And,
11. The facilitating of the transportation of commodities.

This

This report evinces great and extraordinary attention to manufactures on the part of the secretary of the treasury, and an intimate acquaintance with the works of all our best authors on that subject.

EAST-INDIA AFFAIRS.

ART. LV. *A short History of the East-India Company: exhibiting a State of their Affairs, Abroad and at Home, Political and Commercial; the Nature and Magnitude of their Commerce, and it's relative Connection with the Government and Revenues of India; and a Discussion on the Question of Right to the conquered Territories in India; also Remarks on the Danger and Impolicy of Innovation, and the practical Means of insuring all the good Effects of a Free Trade, to the Manufacturers of Great Britain and Ireland, by Matter of Regulation, without disturbing the established System. The second Edition, with some Additions. To which is added: An Abridgement of the New Act, as passed in the House of Commons. F. R. 4to. 95 pages. Price 4s. sewed. Sewell. 1793.*

WE have already paid so much attention to India affairs, during our examination of a late work, on a similar subject with the present*, that we must be under the necessity of contenting ourselves with a mere outline of the tract now before us.

Chap. I. gives an account of the origin of the old and new East-India companies, with their union.

The passage by sea to the peninsula of India, and the eastern part of the continent of Asia, was not discovered until the latter end of the 15th century; and all the various attempts made by individuals of this country to open a trade thither proved abortive, until Elizabeth, by a charter dated 31st Dec. 1600, established the first incorporated company, by the name of the *London East-India company*. After a long series of losses and distresses, this company obtained the privilege from the country powers of carrying on a limited trade in certain parts of India and Persia, and of making small settlements or factories, for the residence of their agents. In 1693, by the accidental failure of a paltry duty, it forfeited it's charter; and on the renewal of the same, the proprietors were obliged to admit a clause, that in future it should be determinable on three years notice. In consequence of an act of parliament passed in 1698, a new company, under the name of the *English East-India company*, was created; and in 1702, an union was formed between these two companies.

Chap. II. *The origin of the 3 per cent annuities transferable at the India house, and the funds chargeable with the payment of them.*

Chap. III. *Of the forts, factories, and territories in India, distinguishing those which are the property of the company by purchase, from those acquired by conquest.*

Chap. IV. *Expences incurred by the company in the Indian conquests.* We are here told, it has been asserted by a very intelligent director, that the company has actually paid on account of it's territories,

* See Analyt. Rev. of the present volume, p. 23.

more than has been returned from those territories, by the sum of 3,622,969*l.* exclusive of the interest; and if that account, accurately continued to the present time, were laid before the public, it would shew that the balance above stated, had been considerably increased, besides the debts still due for the expences of the two last wars.'

Chap. v. *The rights permanent or temporary of the India company.*

Chap. vi. *How far the appellation of a chartered monopoly is applicable to the East-India trade.* It is affirmed, 'that the appellation of a chartered monopoly, given on various occasions to the East-India company's exclusive trade, can be meant only to excite popular odium, and bring it into general disrepute.'

Chap. vii. *Plans formerly recommended for varying the mode of conducting the trade to the East-Indies.*

Chap. viii. *The present state of the trade of foreign countries, with India and China.*

Chap. ix. *The returns of the company's trade, anterior to their acquiring territories abroad, &c.*

Chap. x. *The nature and extent of the trade of the company to India and China, with an account of the shipping employed in it.*

'Ninety-two ships are at this time employed by the company, abroad and at home, in the carrying trade to India and China, the measurement of which is 81,179 tons. The average complement of officers and subordinates is 30, and of seamen 100 for each ship, making 2,760 officers and subordinates, and 9,200 seamen. Besides these, the shipping employed in the Asiatic seas, in what is termed "the country trade," is very considerable.'

Chap. xi. *Respecting the profits derived by the company from their trade.*

'The result of the enquiry into the annual profits of the company appears to be, that, with a temporary use only of part of the surplus of the public revenue of Bengal towards the purchase of their goods, the company are in possession of a yearly income derived by commerce, and by rents and customs as follows:

' The profits by import goods from China and India	£. 900,000
' By the contributions of private and privileged traders, towards current expences - - -	70,000
' By their annuity from the public, for their unfolded part of the debt of 4,200,000 <i>l.</i> - -	38,000
' And by rents, customs, and port dues in India, at the least - - - - -	250,000

' Total per annum, ———— £. 1,258,000.

' Which income (except the temporary use of the sum necessary to be realized in Great Britain for the benefit of the public, through the medium of the company's commerce) is unconnected with, and independent of, the Dewannee revenues of Bengal, Bahar, and Orissa, and the new acquisitions from Tippoo Sultaun in the Carnatic, all belonging to the public; and the only deductions to be made from it are, the interest on the bond debt, and on bills of exchange, and occasional loans, and such other articles of disbursement, as have not already been placed under the head of charges of merchandize, the whole of which cannot exceed, *communibus annis*, on a very liberal estimate,

estimate, 200,000*l. per annum.* We are unable to state with certainty the profit on goods exported to China; it must however be observed, that the amount of that profit can be realized only by the sales of the teas in England; although it has been estimated that there is a profit on the sale of those exports, of 65,000*l.* a year, nothing is included, on that account, in these statements, there being no official document to refer to.'

Chap. XII. *A concise view of the company's affairs, in their distinct capacities of sovereigns and merchants.*

Chap. XIII. *Recapitulation of the present state of our trade with India and China, &c.*

Chap. XIV. *Practical means of securing to the private merchant and the public, the ultimate benefits of trade, within the company's present exclusive limits, without endangering the chain of our political connection with India, or materially disturbing the present system.*

Chap. XV. *The question as between the crown and the East India company, in respect to the property of the town, port and district of Masulipatam, and also in respect to the Northern Circars, on the coast of Coromandel, stated and discussed.*

We shall here present the reader with a short quotation on this subject:

'Upon the whole, we retain the opinion formerly given in the third chapter, that in point of law the crown or the public have no claim against the company in the Northern Circars, and that they are held by the company as jagheerdars to the mogul (a species of military tenure, by which they are to furnish a number of cavalry, determinable by the emperor's books) paying at the same time by voluntary compact, a fixed tribute to the farbar of the Decan, who is the nominal viceroy and representative of the mogul in those parts. How far so large a territory may be necessary for the purposes of commerce, and in that respect proper to be kept by the company, or for any political purpose, to be taken from them and placed in the crown, it is not our province to determine. The legislature are the proper judges in this respect. All that we mean to contend is this, that the Circars never were conquered by the East-India company; that their title to them is by grant, and that there is no law existing by which they can be taken out of their hands, or by which they are liable to account for the revenues of them to the public, otherwise than according to the terms and conditions of their existing compact, for the continuance of their exclusive trade, by which a temporary participation has been established of the revenues of the British territories in India at large, of which Masulipatam and the Circars form a part, with a mutual saving of rights from being prejudiced by that partition.'

This work is the production of a gentleman, who possesses the means of much official information, and is written with a considerable share of moderation and ability.

O.

NOVELS.

ART. LVI. *Arabian Tales: Or, a Continuation of the Arabian Nights Entertainments* Consisting of Stories related by the Sultana of the Indies, to divert her Husband from the Performance of a *fast Vow*; exhibiting a most interesting View of the Religion, Laws, Manners, Customs, Arts and Literature, of the Nations of the East; and affording a rich Fund of the most pleasing Amusements which *fictional Writings* can supply. In four Volumes. Newly translated from the original Arabic into French, by Dom Chavis, a native Arab, and M. Cazotte, Member of the Academy of Dijon. And translated from the French into English, by Robert Heron. 4 vols 12mo. About 1300 pages. Price 12s. sewed. Edinburgh, Bell and Co.; London, Robinsons. 1792.

To those who are of opinion, with Dr. Johnson, that the basis of all excellence in writing is truth, it may appear strange, that a work, so full of extravagant absurdities as the *Arabian Nights Entertainments*, should have been generally read and admired. Critics, in endeavouring to account for this fact, have had recourse to contradictory explanations. Some have said that these tales please, because their wild and wonderful machinery has it's laws, and the magicians and enchanters perform nothing but what was to be naturally expected from beings endued with such powers. Whilst others have asserted, that the pleasure they afford is owing to their wildness and extravagance, whence the reader's curiosity is supplied with such a rapid succession of strange and surprising things, as leaves his judgment no leisure to attend to their improbability. Whatever may have been the causes which have rendered this work so popular, it's popularity is certainly a very good reason for bringing to light any tales of a similar kind, which the luxuriant fancy of eastern writers may have produced.

The present work is offered to the public as the remainder of that which was in part translated by Mr. Galland. It is asserted, in an advertisement prefixed to the French translation, that the Arabic original of the whole was brought into Europe, and deposited in the library of the king of France by Dom Dennis Chavis, a native Arab, and priest of the congregation of St. Basil; and that the tales here published were translated by this learned Arab, with the assistance of Mr. Cazotte, well known as the author of the poem of Ollivier, and several other pieces, which have been well received by the public. The English translator, Mr. Heron, gives full credit to this account, and pronounces the work to be undoubtedly eastern; both because he believes it to be well known that the original is in the king of France's library, and because the tales bear great internal evidence of authenticity. However, as Mr. H. does not pretend to have himself seen the original, we think ourselves at liberty to say, that in perusing these tales many things have occurred, which oblige us to suspect that the work is not an oriental, but an European production. The machinery of magicians, genii, fairies, &c is used more sparingly, and with less effect, than in the *Arabian Nights Entertainments*.

ertainments. Sometimes, indeed, the incidents are sufficiently wild and extravagant; but sometimes the supernatural powers are suffered to sleep, and the narrative goes on a considerable length without them. This is the case through the greater part of the third volume, which contains a series of stories not uninteresting, but with few characters of oriental genius. And, indeed, through the whole, the present work appears to us much inferior to the former in richness of fancy, if we except the story of Maugraby, which is a tissue of the marvellous and the pathetic, and keeps the reader in a state of restless and uninterrupted suspense:

In vol. i. p. 88, 92, 161, the river of Damascus is called the Abana. It was certainly so called by the Hebrews; for in the 5th chapter of the second book of Kings we read, 'Are not Abana and Pharpar rivers of Damascus, &c.?' But we apprehend an Arab would have called the river Barrady. See Abulfeda's *Tabula Syriae*, published by Riesk, Leipzig, 1760, 4to.—A still more unpardonable error occurs in the same volume (compare p. 252, 266), where Bagdad is placed upon the river Euphrates. It is difficult to account for these blunders, without supposing the story to have been written by an ignorant European.

In vol. ii. an inhabitant of the country expresses surprize at an appearance, which is not uncommon in the east. 'What a thick infectious mist! How could it arise from dry sand destitute of water? It is a very extraordinary phenomenon.' That vapours do arise frequently in eastern countries, where there is no water, and deceive the thirsty traveller by the appearance of an extended lake, is a well known fact. See Diod. Siculus, lib. iii; Shaw's *Travels*, &c.; and Remarks of Sir John Chardin, published in Harmer's *Observations on the Scriptures*.

The story of captain Tranchemont (so the name is given in the French work, but in the English translation captain Raggado) appears to be a copy of one in the countess D'Anois *Fairy Tales*.—In vol. iv. p. 89, the writer mentions mount *Atlas*: we doubt whether this name be used by the Arabs. In p. 106 of the same volume, we read of the month *Nisan*, a name in use among the Hebrews, and to be met with in the Bible, but we believe not to be found in the Koran, or in the Arabian calendar.—In the adventures of Chebib, the general idea of the story of a miraculous draught of fishes (vol. i. p. 69) made by a fisherman, who cast his net into the river in the name of Chebib, seems to be borrowed from the Christian scriptures. This is the more probable, as the fisherman addresses the spectators in words which very nearly resemble Luke xxiv. 18.

Having suggested these grounds of suspicion respecting the authenticity of this work, it is but justice to add, that, whoever was the author, it contains many amusing stories, which discover considerable powers of invention, and which may at least very well answer the purpose of diverting the chagrin of an idle hour. The English translator has executed his task with ability. We select the following story, merely because it is one of the shortest among the fanciful tales. Vol. ii. p. 170.

Story of Alibengiadi and the False Birds of Paradise.

Alibengiadi, sultan of Herak, and a descendant of Ali, made war on caliph Moawias. He sought to ensnare the caliph by enticing him into a strait between heights of which he was himself master. Moawias led his army slowly on, so as to make the enemy believe that he had no suspicion of the stratagem employed against him. But Alibengiadi was soon defeated, his army cut in pieces, and himself made prisoner. He was confined in a fortress upon the Aggiala, some leagues from Casser-il-Harais. This prisoner, being a man of a bad heart, had been a curse to his subjects during his reign, and now wanted firmness of mind to support his own misfortune. His time was spent between transports of passion and fits of weak despondency. His only society was an eunuch fifteen years of age, who had been shut up with him, and with whom he used often to hold the silliest and most childish conversation. He expressed his surprise, that such a man as Moawias, who passed his time in praying, should in war be able to take such sudden steps for disconcerting his enemies, and should foresee their designs without seeming to have enquired after them.

"Our caliph," said the eunuch, "needs not to employ so many spies, or to take so much pains. When informed that enemies are coming against him, he mounts his camel, taking with him some small supply of provisions; his bird of paradise goes before him, and acquaints him with those circumstances where the enemy lies open to an attack, their stratagems, and all their manœuvres."—"What bird is that?" said Alibengiadi.—"Have you never heard," replied the eunuch, "of the birds in the gardens of Casser-il-Harais, not far from this? They were first placed in that garden by Mahomet, nor do they ever leave it, except on some errand in the service of the prophet. There is much talk of them in the palace, because the women have seen them. Those birds are saints. They are perfectly acquainted with the Koran, and speak very distinctly. They are said to be capable of doing almost any thing. I have heard an hundred stories of them, so that I have often even dreamed of them; but, unless in a dream, I never saw them. They have a most beautiful appearance when moving through the air; one would think it a parcel of green silk flying, so light and fine are their feathers.

"Our great caliph has certainly one who always serves and speaks to him, although neither seen nor heard by any person else; and he accordingly knows all that is done in the palace. We had a black among us, who said he had one of these birds, who helped him to recover whatever was lost; but his bird did not hinder him from drowning himself in the Ilfara."

"The folly and extravagance of the sultan, which were great enough before, were raised to a still higher pitch, by the account of these wonders, and others with which the eunuch was constantly entertaining him. "If I had a bird," said he to himself, "such as Moawias has, it might help me to escape from this confinement. I might, by its aid, recover my own dominions. I should raise an army, and come against the caliph; our power, consisting in advantages natural and miraculous, might thus be balanced,

balanced, and we should see which of us two was to have the victory. Casser-il-Harais is not far from this. If I could make them hear me, I might persuade one of the winged inhabitants of that garden to come to my help.—“Come! come! come to me!” cried the sultan in the heat of his fancy. “Come, celestial and powerful birds! The throne of Herak, and the noblest empire that I can conquer, shall be your cage.”

Alibengiadi was so full of this idea, that he forgot his evening and morning prayers, in which, although a heretic, he had hitherto been very exact. But the marvellous birds now occupied all his thoughts, and he addressed his vows to none but them.—“I saw one of them last night,” said the eunuch to him one morning; and I thought in my dream that it spoke to me.”——“Ah! happy thou,” replied the sultan; “I would give half my blood only to see them in a dream.” When night came, this thought kept the sultan awake, which was not the way to have the dream that he wished. But at midnight he heard a sudden tapping at his window, which was on the outside about an hundred and twenty feet high. He looked, and saw the window illuminated as if it had been day. He examined it carefully, and saw a beautiful bird perched on the grating without.

At this sight, Alibengiadi was ravished with joy and surprise. He invited the bird to come in.—“No,” said the wonderful animal; but with such distinct articulation, that it seemed to whisper in his ear; “if, however, thou art curious to have me, we may make our terms.” After uttering these few words, the splendid bird disappeared; and Alibengiadi supposed himself on the point of becoming one of the happiest of men.

The eunuch had been asleep, and had seen or heard nothing of all this. Alibengiadi acquainted him with his good fortune. Next night they kept both upon the watch, but had only the pleasure of passing a sleepless night. Several days passed in the same state of impatience and watchfulness. At last, the bird appeared again at midnight. “I was inclined to you,” said he to the sultan, “by my own private sentiments, as well as attracted by your prayers, which I heard in the garden of Casser-il-Harais. I have now obtained permission to speak with you. Are you willing that we make a mutual agreement?”—“With all my heart,” replied Alibengiadi.—“Arise then, and let me in.”

The sultan arose. “Stand in the middle of the room,” said the bird, “and repeat, word for word, after me, what I am going to say. *Open, chamber, I order thee in the name of Mahomet.—Bird, come in to me, I command thee, in the name of the God of the earth.*”—Alibengiadi, quite transported, repeated those words, and the bird immediately perched on his shoulder. The blaze of light, which surrounded him, illuminated the chamber; the eunuch was terrified, and fell prostrate on the ground.

“What wouldst thou have of me,” said the bird, “and of the master to whom I belong?”—“Deliver me from this confinement,” replied the sultan; “convey me back to Herak; re-establish me on my throne, and avenge me of Moawias.”—“All this shall be done, but we must begin with getting out. Order the iron grate, which opposes our passage, to fall down, by the

name of Mahomet."—Alibengiadi obeyed without hesitation.

"Order me, in the name of the great God of the earth, to make thee a chariot, which before next night may convey thee within sight of Herak."—Alibengiadi, full of joyful hope, gave this new order with pleasure, having already seen the grating of the window disappear.

"Keep the cap of the turban," said the bird, "but give me the muslin sash. Of it will I make thee a chariot to convey thee and the eunuch hence."—The sultan readily complied with this demand.—"You shall have your chariot instantly," said the bird. So saying, he took the sash by one end in his bill, and carried the whole piece out of the window. Almost instantly after, Alibengiadi saw through the aperture a very convenient chariot, in which the bird was yoked by light ribbands of crimson silk and gold. He advanced boldly to the window himself, stooped to pass through it, and seated himself in the chariot.—"Within a few minutes," said the bird, as he put his foot on the chariot, "thou must repeat after me the confession of faith, which I shall dictate."—"Most readily," replied the sultan, who was very impatient to be gone.—"If thou failest but in one word, thou shalt plunge into the river Aggiala, there to perform thy last ablutions. But get into the chariot, and repeat distinctly what I shall bid thee, before thou fittest down. *In the name of the great Kokopilesohe, the only God of the earth, I desire to set out for Herak.*"—"What sayest thou then, bird?" said Alibengiadi; "*There is but one God, and Mahomet is his prophet.*"

Hardly had he uttered these words, when the chariot dissolved, and became muslin again. The bird flew away, and the body of the man having nothing to support it, but the slight stuff, fell down upon the rocks at the foot of the tower where it was washed by the river. Yet he escaped unhurt; for so much of the miraculous virtue did there still remain in the muslin of the turban. Alibengiadi was, however, so stunned by the fall, that he now lost the small share of common sense which he had before possessed, and fell into a state of fatuity. The fishermen took him up, and carried him to Moawias.

The caliph being informed of the adventure by the eunuch, who had not as yet set his foot upon the chariot when it was dissolved, considered the unhappy accident which had befallen the sultan of Herak, as a judgment inflicted by the ordination of heaven, and the will of Mahomet; and gave corporal liberty to him, who, by the decree of the most high, had been deprived of freedom, and energy of mind.

The eunuch led him about through Bagdad as an object of curiosity, and shewed him to strangers in the kans *as the sultan of the bird*. Alibengiadi being now perfectly stupid, answered only by an unmeaning laugh to all questions that were put to him.

ART. LVII. *The Loves of Cāmarūpa and Cāmalatā, an ancient Indian Tale. Elucidating the Customs and Manners of the Orientals. In a Series of Adventures of Rajah Cāmarūpa, and his Companions.* Translated from the Persian by William Franklin, Lieutenant on the Honourable the East-India Company's Bengal

gal Establishment. Small 8vo. 284 pages. Price 3s. 6d. sewed. Cadell. 1793.

THE original tale, of which an English translation is presented to the public, is said by the translator to be held in much estimation by those natives who have perused it. To the European reader it is particularly recommended, on account of the illustration it affords of oriental customs and manners.

Rajah Cámarúpa was a young prince of Hindostan. After a sumptuous entertainment, at which were present six young men his favourite companions, he fell asleep, and dreamt of the princess Cámalatà, daughter of the sovereign of Serendib, or Ceylon. From this time he was so impressed with the idea of her charms, that her image perpetually haunted his fancy. Finding a learned brahmin, who had visited the distant kingdom of Serendib, he took him as his guide, and, accompanied by his six friends, set out on his voyage. In a storm the ship was wrecked, and the travellers were with difficulty saved by means of broken planks of the vessel, but were separated from each other. Cámarúpa was thrown upon a delightful island, where he found a city, all the inhabitants of which were women of extraordinary beauty and elegance. Here he was called to account by the queen of the country for entering her dominions, but, obtaining her favour, was treated with great kindness. From this place he was conveyed away by the daughter of the king of the fairies, and placed on the top of mount Caf, the abode of the fairy race. For a while he was loaded with honours, and treated with the most luxurious entertainments by the princess, but was at length conveyed away by two malicious genii to a distant island, the abode of old men with leathern feet, by whom strangers were ridden as horses. At length, finding means to make his rider drunk with wine, he dashed out his brains, and taught the other slaves of the same island to take the same revenge on their masters. In this island Cámarúpa meets with one of his old and faithful friends, from whom he learns the particulars of his fortune from the time of the shipwreck. After a few days, these two friends proceed in their journey towards Serendib. What immediately followed, we add in the words of the tale: p. 99.

‘One day arriving at the foot of a steep mountain, they stopped to refresh themselves near a pleasant rivulet, which ran gently winding along. While they were enjoying a repast after the fatigues of the journey, the sound of an human voice suddenly struck their ears. On this they hastily arose and looked around, but could perceive nothing for some time; at last they espied, perched on a tree near them, a bird of the size of a parrot, of a most brilliant and beautiful plumage, which was warbling forth the most enchanting notes. The bird no sooner perceived us, than leaving the tree, it flew towards Cámarúpa, and lighted upon his shoulder. The prince, pleased with the attention of the bird, took it on his hand, and thus addressed it: “Pretty bird,” says he, “wherefore do you shew kindness and affection to me, who am sorely galled by the arrows of misfortune; and why do you thus pour forth such plaintive and eloquent warblings?” The bird immediately answered Cámarúpa in the following

lowing style: "O young man! having hitherto experienced the adversities of fate, and drank deep of the bitter cup of misfortune, it behoves you to be of good cheer, and not to suffer the smallest diminution of your confidence in the divine wisdom, or lessen your reliance on the decrees of Providence; but trust that, by the favour of heaven, you will yet succeed in the accomplishment of your wishes; place therefore your confidence in the Almighty, and your night of grief and anxiety will at length be changed to the bright dawn of happiness and prosperity."

'The prince and his companion were lost in astonishment at the bird's discourse, and while they were musing on the novelty of the circumstance, on a sudden they perceived an aged man approaching them, of a devout and pious aspect, and one who seemed to have forsaken the pleasures and allurements of the world for the more solid satisfaction of devoting the remainder of his days to solitude, and the adoration of the deity. This dervise had a small cottage on the side of the above-mentioned rivulet, and was now come forth to replenish his vessel from the stream. Perceiving two men sitting down on the bank, he drew towards them, and after accosting them with a courteous salutation, inquired the reason of their visiting this solitary place. Cámarúpa told him, that they were two unfortunate travellers, who had rested there only a short time, in order to refresh themselves after their fatigue, and that they intended to pursue their journey early in the morning. The aged dervise informed them, that the place in which they were was totally uninhabited, for, excepting himself, he knew no other inhabitant; but if they would honour his humble cottage with their presence for that night, they should be welcome to partake of his frugal fare. The travellers thankfully accepted his friendly offer; and the dervise, having desired them to tarry a little, left them in order to gather some fruits for their repast.

'During the absence of the dervise, Cámarúpa, looking towards the parrot, perceived him pecking with his bill at a small string of red silk, which was tied to his foot, endeavouring to sever it. Willing to assist him, the prince gently laid hold of his leg, and liberated the bird from his inconvenience. The string was no sooner dissevered, than the parrot instantly assumed the form of a man, and fell at the feet of Cámarúpa and Mitra Chandra, telling them that he was their old friend and companion, Budea Chaund Pundit.'

Next follow the adventures of the rest of Cámarúpa's companions, and those of the prince and princess; all carried on by means of dreams, fairies, genii, and other wonderful agents. To those who are diverted with such extravagant fancies, we recommend the perusal of this tale. Cámarúpa's adventure in the island of men with leathern feet is the same with the story of Sinbad the sailor, in the Arabian Tales; and as Mr. F. imagines the Persian work to bear strong internal marks of having been translated from the original Sanscrit, he thence concludes, that the merit of invention, in this instance, belongs not to the Arabian, but to the Indian author.

ART. LVIII. *Argal; or the Silver Devil, being the Adventures of an Evil Spirit, comprising a Series of interesting Anecdotes in public and private Life, with which the Demon became acquainted in various Parts of the World, during his Confinement in the Metalline Substance to which he was condemned. Related by himself. In Two Volumes. 12mo. Price 6s. sewed. Vernon.*

DIVESTED of it's fictitious dress, this work is little more than a relation of loose intrigues of gallantry, and plots of knavery. The demon Ashtaroth, condemned to be confined within a piece of silver which passes through various hands, becomes acquainted with many characters, and a witness of many adventures; but the author has contrived to introduce his demon every where into bad company, and consequently to relate stories which, if they convey to the reader any knowledge of the world, only teach us to know the worst part of mankind. The title will perhaps put the reader in mind of the *Devil upon Two Sticks*, or of the *Adventures of a Guinea*; but upon the comparison, the work will be found far inferior to those celebrated productions in wit and satire, as well as in correctness and elegance of style.

ART. LIX. *Simple Facts; or the History of an Orphan. In Two Volumes. By Mrs. Matthews. 12mo. Price 6s. sewed. Richardson, 1792.*

A FEW *simple facts* are in this little novel made the grounds of a natural and easy tale, which, if not wrought up with sufficient skill, or protracted to a sufficient length, to make any very deep impression upon the heart, may however afford in the perusal an agreeable amusement of the fancy, and will encourage no sentiments inconsistent with honour and virtue. The orphan, of whom the tale is related, becomes an early object of tender attachment to the son of her kind patroness; and, though many obstacles arise to their union, and many enticements are presented to alienate their affections, they exhibit an example of invincible constancy, and at last, in reward for their fidelity, are led to the altar amidst the smiles of fortune, and the congratulations of friendship. The writer is too busy in conducting her lovers to the temple of Hymen, to find leisure for stepping aside out of the straight path of narrative, to gather the flowers of description, or to pluck the fruit of instruction.

ART. LX. *Elizabeth Percy; a Novel, founded on Facts. Written by a Lady. In Two Volumes. 12mo. Price 5s. sewed. Hamilton, 1792.*

IN constructing the story of a novel, next to the difficulty of inventing incidents, is that of connecting them by such a skilful arrangement, as to afford the reader a pleasing perception of uniformity amidst variety. We cannot compliment the author of this novel with having executed this part of her task with any great degree of success. A sufficient number of people are, it is true, brought together; many fine feelings and passions are put into motion; and, before the novel is half finished, we have six tender attachments, and two marriages. But the general effect is that of a confused picture, where the figures, however pleasing or striking, considered individually, produce on the whole

whole an indistinct impression, for want of being properly grouped. In the style of the piece, there is more vivacity than correctness.—
 * A sister, *who* miss P. did not fail to invite;—had grown in friendship as they *grew in nature*;—lord Carey solemnly *aver*;—who in a generous fit may behave *handsome*; are a few of the peculiarities of expression to be found in these volumes.

ART. LXI. *The Conflict, a Sentimental Tale, in a Series of Letters, In Two Volumes.* 8vo. Price 4s. sewed. Deighton, 1793.

THE reader should be left to find out from the perusal of a novel, and not be told in the title page, that it is a sentimental tale. In the present case, however, the author's word may be taken. The tale is full of tender sentiments, and, if not written with superiour elegance, may afford a few hours agreeable amusement to the sentimental reader.

MISCELLANEOUS.

ART. LXII. *Letters and Essays, Moral, and Miscellaneous.* By Mary Hays, 8vo, 260 pages. Price 5s, in boards, Knott, 1793.

THE rights of woman, which have been of late so ably asserted by an enlightened female philosopher*, have been very successfully exercised by the writer of these papers. Taking encouragement from the doctrine and the example of the justly admired advocate for her sex, miss H. ventures beyond the boundaries which the tyranny of example and custom has prescribed to female writers; and while, in some of her pieces, she amuses her readers with pleasing and instructive moral tales, in others, she carries them out of the flowery path of fiction into the sober walks of reason, and leads them to inquiry and reflection on various subjects of political, metaphysical, and theological speculation. If the work be less distinguished by the elegance of composition than the productions of some other female pens, the deficiency is, in a great measure, compensated by the just and useful observations which she makes on moral conduct; and by the perspicuity with which she explains to her female readers some of the leading arguments on philosophical or theological subjects.

Of the fictitious tales contained in this volume two only are works of fancy, enlivened by poetical imagery; the first, a fragment, in the manner of the old romances; the second, the hermit, an eastern tale: the rest are simple domestic narratives, chiefly intended, and very well adapted, to guard young females against the contagion of fashionable frivolousness; to teach them the great importance of improving their understandings; to warn them of the pernicious consequences of early indulgence; and to guide their judgment respecting the connexions they may form in life. Religious sentiments are interspersed through all these pieces, as well as through those which are written in the

* Mrs. Wollstonecraft.

form of essays, on the topics of female character, the choice of books, conversation, and friendship, and the like; but these sentiments are not of the fanatical or superstitious kind, but such as appear to have arisen from rational inquiry. In some of these letters are discussed, in the way of easy argumentation, several of those topics which have lately engaged the attention of the public, particularly the controversy concerning the utility and obligation of worship, and those concerning materialism and necessity. But these subjects, as may be easily supposed, are treated rather in a loose and general way, than in the style of close reasoning, or deep investigation. The system of Dr. Priestley on these subjects is pretty closely followed. Referring to the volume itself for what miss H. has advanced on these topics, we shall quote, as a specimen, her remarks in a letter to a friend on a more general subject, that of reading novels. p. 86.

‘ Be not too much alarmed, my friend, at your daughter’s predilection for novels and romances; nor think of restraining her by authority from this her favourite pursuit; as by so doing, you would probably lose her confidence, without correcting her taste; in which case the mischief might indeed become serious. She is now advancing towards womanhood, and will expect to be treated no longer as a child, but as a reasonable being; and this expectation is just. The reciprocal duties between parents and children, though they ought never to cease, yet change their nature at different periods of life. A good mother, who has both by example and precept trained her offspring in the principles and practice of virtue, will have nothing to fear from this change. While she proves herself by her whole conduct the friend of her children, and entitles herself to their love and reverence, her influence will be unbounded, because the habits of obedience, which were required in childhood, will be strengthened by reason and affection; and her empire will be over the heart and understanding. A disposition to act in opposition to coercive and arbitrary measures, has been frequently attributed to a perverseness in human nature: this appears to me a false and injurious notion. Does it not rather indicate that love of freedom, and generous disdain of imposition, that ever glow in an elevated and noble mind? I should tremble for the future moral conduct of the child, whom force and blows only could restrain from doing what was wrong; should he ever arrive at maturity, if he break not the laws of his country, it will be merely because he is withheld by sordid and selfish motives.

‘ I have scarce ever known an amiable young mind that has not been a little tinged, with what “the sons of interest deem romance.” If the first steps into life are marked by coldness and caution, such a character will never possess any other than negative virtues, though it may incur few hazards.

“ Youth’s the lovely source of generous foibles.”

Where nothing is risked, nothing can be gained. We shall certainly be subjected to disappointment, by forming flushed and ardent expectations; and find perhaps a brake of thorns, where
we

we expected a *parterre* of flowers. Yet, "the exertion of our own faculties (says a sensible writer) will be the blessed fruit of disappointed hope."

"My revered, and deceased friend Mr. Robinson, of Cambridge, writing to me on the advantages of early affliction, observes, "that before he met with it in Shakespear, he had been convinced that—

"There was some soul of good, in things evil,
Would men observingly distil it out."

He goes on to add,—"I am of opinion, that if it be good for mankind to bear the yoke, it is chiefly so by bearing it in their youth. Notice the most of those who have grown to maturity without any exercises of this kind! Absolute strangers to themselves, and to the world in which they live! The latent powers of their own minds unknown, diamonds in rocks unconvulsed! Strangers to the feelings of others, and never impregnated with sympathy, the ferment of the soul! Nothing is so conducive to the knowledge of God, to the dignity of man, to the world in which we live, to that to which we are going, as a smarting course of providential discipline."

"But the age of chivalry (as a certain rhetorician laments) is no more! The present race of young people are too rapid and too dissipated to be captivated by sublime descriptions of heroic virtue; and too much engrossed by the important pursuit, of varying their outward appearance with the constant fluctuation of mode, to have leisure to attend to the dangerous refinements of sentiment. Yet do not mistake me, nor suppose that I mean to recommend the indiscriminate perusal of romances and novels; on the contrary, I think with you, that the generality of works of this kind are frivolous, if not pernicious; though there are undoubtedly, many exceptions. But the love of the marvellous, or of extraordinary, and unexpected coincidences, is natural to young minds, that have any degree of energy and fancy. I would only wish them to be fond of books, and I should have no doubt of being able to lead their taste, from the pursuit of mere amusement, to solid improvement. Awaken but the desire of information, and the gradation from pursuing "the mazes of some wondrous tale," up to the highest degree of interesting and useful knowledge, is easy and natural. Accustom your daughters by a cheerful and amiable frankness, to do nothing without consulting you; let them read with you, and let the choice of their books be free. converse with them on the merits of the various authors, and accustom them to critical and literary discussions. They will soon be emulous of gaining your approbation by entering into your ideas, and will be ashamed of being pleased with what you ridicule as absurd, and out of nature, or disapprove, as having an improper and immoral tendency. You have only to persuade them that you have a confidence in their principles and good sense, and they will be eager to justify your favourable opinion. The human heart in early life, before the world, the mean, unfeeling, selfish world, breaks in upon its gay mistakes, is naturally grateful, and susceptible of lively impressions

sions from kind and generous treatment. This sensibility properly cherished, and cultivated, may be made to produce the noblest fruits. I often shudder, when I observe in large families the little attention that is paid to the minds of the children, because by an education equally defective, the parents are themselves incapacitated for this most important charge. "How should a woman unused to reflection, be capable of educating her children? How will she be able to discern what is proper for them? How shall she train them to virtues to which she is herself a stranger, or to any kind of merit of which she has no idea? She will only know how to soothe, or to menace them; to render them either insolent or timorous; she will either make them mannerly monkeys, or wild idle boys; but they never will shew any marks of good sense, or behave as amiable children." Rousseau.

Some small pieces of poetry are annexed. We regret that these letters and essays, which are in many respects valuable, were not carefully revised by some learned friend, who might have prevented such errors as the following:—the general tendency of the scriptures militate against this idea—ideas that harmonize best with the general tenor of revelation—have stimulus to mental improvement—when *suitability* is wanting. D. M.

ART. LXIII. *The Literary Museum; or, Ancient and Modern Repository. Comprehending scarce and curious Tracts, Poetry, Biography and Criticism.* 8vo. 314 pages. Price 5s. 6d. in boards. Richardson, Drury-lane, 1792.

THE contents of this volume are—*De Preclaris Mulieribus*, 'translated from Bocasse,' with a dedication to king Henry VIII. by lord Morley—A delicate diet for droonkardes, by George Gascoigne, esq.—A small collection of dispersed poems, by Spencer—Peacham's period of mourning—A specimen of a proposed edition of Ben Jonson, containing the two first acts of *Every Man in his Humour*—The ceremonies for healing the king's evil—two poems—The king in the country, from Heywood's *Edward IV.*—*Roscius Anglicanus*, or a theatrical history, with an original letter of Garrick's.

The merit of these pieces is very unequal:—that which will be most acceptable to the lovers of the drama, and which is certainly most entertaining, is the *Roscius Anglicanus* of Downes, and from this we shall select a few anecdotes.—The following seems to be the origin of the Drury-lane company. P. 5.

In the reign of king Charles the first, there were six playhouses allowed in town: the Black-fryars company, his majesty's servants; the Bull, in St. John's-street; another in Salisbury-court; another called the Fortune; another at the Globe; and the sixth at the Cock-pit, in Drury-lane; all which continued acting till the beginning of the civil wars. The scattered remnant of several of these houses, upon king Charles's restoration, framed a company who acted again at the Bull, and built them a new house in Gibbon's Tennis-court, in Clare-market; in which two places they continued acting all 1660, 1661, 1662, and part of 1663. In this time they built them a new theatre in Drury-lane: Mr. Thomas Killigrew gaining a patent from the king, in order to create them the king's servants; and from that time,

time, they called themselves his majesty's company of comedians in Drury-lane.'

A Mr. Rhodes also established a theatre in Drury lane, which was made royal by sir W. Davenant—Betterton first appeared in this company. P. 32.

'The Rivals, a play, wrote by sir William Davenant; having a very fine interlude in it, of vocal and instrumental music, mixt with very diverting dances; Mr. Price introduced the dancing by a short comical prologue, gained him an universal applause of the town. The part of Theocles was done by Mr. Harris; Philander, by Mr. Betterton; Cunopes, the jailer, by Mr. Underhill; and all the women's parts admirably acted; chiefly Celia, a shepherdess, (Mrs. Davis) being mad for love; especially in singing several wild and mad songs *My lodging it is on the cold ground, &c.* She performed that so charmingly, that not long after, it raised her from her bed on the cold ground, to a bed royal.'

'P. 43. The Jealous Bridegroom, wrote by Mrs. Bhen, a good play, and lasted six days; but this made its exit too, to give room for a greater, The Tempest.

'Note, In this play, Mr. Otway, the poet, having an inclination to turn actor, Mrs. Bhen gave him the king in the play, for a probation part; but he being not used to the stage, the full house put him to such a sweat, and tremendous agony, being dashed, spoilt him for an actor. Mr. Nat. Lee had the same fate in acting Duncan, in Macbeth, ruined him for an actor too,

'I must not forget myself, being lifted for an actor in sir William Davenant's company in Lincoln's inn-fields; the very first day of opening the house there with the Siege of Rhodes, being to act Haly; the king, duke of York, and all the nobility in the house, and the first time the king was in a public theatre, the sight of that august presence spoiled me for an actor too. But being so in the company of two such eminent poets, as they proved afterward, made my disgrace so much the less; from that time their genius set them upon poetry: the first wrote Alcibiades; the latter, the tragedy of Nero; the one for the duke's, the other for the king's house.'

Appendix, P. 12. 'Memoirs of Nell Gwynn, the celebrated mistress of Charles II.—Ellen Gwynn, or Guyn, so far as appears to us from all accounts hitherto known, had no education at all. What we learn of her is, that she was born in a night-cellar (State Poems) sold fish about the streets, rambled from tavern to tavern, entertaining the company after dinner and supper with songs (her voice being very agreeable); was next taken into the house of madam Rofs, a noted courtesan; admitted afterwards into the theatre-royal as early as the year 1667; (see the drama of the Maiden Queen, and others of Dryden's plays for ten years successively) was mistress both to Hart and Lacey, two famous actors (State Poems) and kept by Buckhurst (see a note in Boyer's translation of Grammont's Memoirs, which Mr. Dryden told Boyer) if I mistake not, whom Charles the second sent on a sly errand to France, in order to pave his approach to her. From that period she began to be pretty well known, and is mentioned by Burnet and other historians. Memoirs may be found concerning her in the following books, and many others: Ant, Wood's

Ash.

Ath. Oxon. *Memoirs de la Cour d'Angleterre par Madame Dumois, and Memoirs de la Vie du Comte Grammant, English translation.*

• As this giddy and dissipated creature gave rise to a noble and most worthy family, one would have nothing devised against her by way of romance; she had some very good qualities to contrast against her bad education and vicious habits.

• Without proofs and citations, one can pay but a proportionable regard to many facts reported of her in a late pamphlet, which is certainly well written; nevertheless, many assertions there clash with accounts better known, and offend against probability.

• As she entered on the stage about the year 1667, I cannot well see how she could apply to Betterton at that time, as a sort of protector; since Betterton then, far from being a manager, or having any considerable interest in the play-house, had hardly passed his theatrical noviciate; having first played in the year 1659, when he was apprentice to Mr. Rhodes, bookseller, at the sign of the ship, Charing-cross, and under his master's direction, who had a share in the patent, accompanied by Mr. Kynaston, his fellow-apprentice, who played the women's parts, and Mr. Betterton those of the men. Sir William Davenant must have been the person applied to, who was then patentee at the king's house. Betterton was then a mere youth, and just making his fortune, under the actors of the old stock; such as Angel, Cademan, and others, who were the remnants of Black-friars, and who vanished almost entirely about the year 1665; whether through chagrin or accident, cannot now be ascertained. What concludes stronger is, that Betterton left the theatre-royal, and acted at the duke's before and at the time when Nelly appeared on the former stage.

• Behold another seeming contradiction in theatrical chronology: Nelly's amiable lover is said to be the person who acted Creon; which, by the way, was Sandford, a man of a remarkable hard visage, deformed, and who had the air of an assassin. Moreover, this event is supposed to happen before Nelly came upon the stage, 1667; and *Œdipus* was not represented till about the year 1677, long after she was the king's mistress; nay, it may be queried, if she acted so late as the year 1677.

• It no ways appears that lord Rochester was ever enamoured of her. Mrs. Barry was his passion, and Mrs. Bowtel antecedently to Mrs. Barry, at the time when Mrs. Gwynn trod the stage; and as to the king's never seeing her till at a certain nobleman's house, it is well known that he had seen her uninterruptedly on the stage from 1667 till about 1671, and fell in love with her on her speaking the epilogue of *Tyrannical Love*, which seems to have been written by Dryden on purpose. It is doubtful too if she ever played at Dorset-garden.

• Nelly was highly favoured by Dryden. For many years he gave her the most showy and fantastic parts in his comedies. It looks as if he played her at the monarch for a considerable time; since, not to mention the epilogue last spoken of, he wrote on purpose for her an equally whimsical and spirited prologue, prefixed, I think, to *Aureng-zebe*. At the other house (viz. the duke's, under Killegrew's patent) Nokes had appeared in a hat larger than Pistol's, which gave the town wonderful delight, and supported a bad play by its pure effect (per-
haps

haps Mamamouchi; or, the Citizen turned Gentleman; a comedy, by Ravenscroft.) Dryden, piqued at this, caused a hat to be made the circumference of a hinder coach-wheel, and as Nelly was low of stature, and what the French call *mignonne* & *piquante*, he made her speak under the umbrella of that hat, the brims thereof being spread out horizontally to their full extension. The whole theatre was in a convulsion of applause; nay, the very actors giggled, a circumstance none had observed before. Judge, therefore, what a condition the *merriest prince alive* was in at such a conjuncture. It was beyond *odds* and *odds*, for he wanted little of being suffocated with laughter.

‘ In a word, madam Ellen (as the drama often styles her after she was declared the king’s mistress) had no great turn for tragedy, nor do I recollect her in any part of moment but that of Valeria in *Tyrannic Love*, to which Dryden raised her partly through partiality, and partly as it was necessary for her to die in that play in order to rise and speak the epilogue. In comedy she was more excellent: nevertheless, she must not be ranked as an actress with the Quins, Davenports, Marshalls, Bowtels, Bettertons, and Lees, *du siècle d’or de Charles II.* which held in its high lustre from 1665 to 1678. But of what the French call *enjoue*, she was a complete mistress; airy, fantastic, coquet, sprightly, singing, dancing; made for slight showy parts, and filling them up, as far as they went, most effectually; witness *Florimel*, in the *Maiden Queen* (to which she spoke the epilogue) *Jacinta*, in the *Mock Astrologer*, &c.

‘ It is highly probable that madam Ellen might have made a more decent figure in life, had her birth been fortunate and her education good. A seminary like the streets and cellars of London is infinitely worse than crawling in woods and conversing with savages. We make this remark, because she possessed many good qualities, which no human disadvantages could quite destroy. She had no avarice; when her power increased, she served all her theatrical friends. She shewed particular gratitude to Dryden; and valued eminent writers, as Lee, Otway, &c. She was almost the only mistress of the king who was guilty of no infidelity towards him; nor did she relapse after his decease. Endued with natural sagacity and wit, she made no ill use of them at court, paid no attention to ministers, nor ever acted as their creature. Her charities were remarkable; and, what was singular, she piqued herself on a regard for the church of England, contrary to the genius of the then court.

‘ Once as she was driving up Ludgate-hill, in a superb coach, some bailiffs were hurrying a clergyman to prison, she stopped, sent for the persons whom the clergyman mentioned as attestators to his character, and finding the account a just subject for pity, paid his debt instantly, and procured him a preferment.

‘ She was the most popular of all the king’s mistresses, and most acceptable to the nation. An eminent goldsmith, who died about fifteen years ago, in the seventy-ninth year of his age, assured me, that when he was an apprentice, his master made a most expensive service of plate (the king’s present) for the duchess of P———. He remembered well that an infinite concourse of people crowded to the shop out of mere curiosity; that they threw out a thousand ill wishes against the duchess, and wished the silver was melted and
poured

poured down her throat; but said it was ten thousand pities his majesty had not bestowed this bounty on madam Ellen.

Her picture, painted by Lely and others, pronounced her to be very handsome, though low in stature and red-haired: there is a bust of her now to be seen at Bagnigge-wells, which, though coarsely executed, shows her to be what the French call *en bon point*. This place was formerly one of her country-houses, where the king and duke of York frequently visited, and where she often entertained them with concerts, breakfasts, &c.

B.

ART. LXIV. *Lectures and Reflections, on various Subjects. viz. Divinity, Law, Civil and Ecclesiastical, Philosophy, Characters, Atheism and Hypocrisy, Manliness, Godliness and Gratitude, Coalition, Industry, and Sloth. In which Lectures are given various Rules to guard against Errors, in the Affairs of Religion and Human Life; as well as in the Sciences. With a Poem: The Force of Wonder.* By John Hill, Philologus. 8vo. 260 pages. Locke. 1792.

FINDING ourselves wholly unable to describe, in terms sufficiently expressive, this writer's qualifications for *lecturing* the public, we must have recourse to the never failing expedient of laying before our readers a specimen of his performance. P. 225.

Wisdom offers her aid in all difficult points; the infant age, as well as the less enlightened from learning, or by nature weak in understanding, receive friendship from people of honest hearts, and godly minds—They lead not astray, but direct the path they should walk, that want a guide; and not as the blind, that lead the blind, stumble together. Illiterate men, unacquainted with nature and the world, cannot reflect; their arguments are weak; they are not, nor can't be physicians to the souls of men, no more than an unlearned empiric can be trusted, with safety, with an infirmed body.

Let us take another dip: P. 122.

Now, ladies and gentlemen, having availed myself of every opportunity that has offered, in improving myself in general knowledge; yet in the end, I have obtained little or nothing, though my brains have been stretched in discoveries; therefore, you will not be displeased in knowing nothing, for as something is burdensome to the mind, and all memories are not alike retentive, the brain of man, as his body, not in all men alike in strength; therefore, the weak will benefit equally as the strong, in understanding; and the foolish equally eased in the burden of the memory as the wise; as the senses will have nothing new imposed on it as tiresome, from the mouth of the speaker.

Now, ladies and gentlemen, if you are of opinion with Mr. Hill, the philologist, that *something* is burdensome to the mind, we advise you by all means to study these lectures, which are a huge pile of coarse and vulgar *nothings*.

ART. LXV. *A Defence of the Methodists, in five Letters, addressed to the Rev. Dr. Tatbam, containing sundry Remarks on a late Discourse, preached by that Gentleman at Four of the Churches in Oxford, and entitled 'A Sermon suitable to the Times.'* By Joseph Benson. 8vo. 59 pages. Price 1s. Paramore. 1793.

Mr.

MR. BENSON finds several occasions of complaint in Dr. Tatham's sermon. In the first place he differs essentially from the Dr. in his idea of the necessary qualifications for the christian ministry. They are all, according to Dr. T., comprehended in the two articles of 'ability of head, and integrity of heart:' but Mr. B. thinks these by no means sufficient, without sundry other endowments, which, however, he has not taken sufficient care to explain; these are, supernatural illuminations, a birth from above or new creation, a conduct according to the gospel, and the presence and blessing of the Lord Jesus. Another, and certainly a more reasonable ground of offence, is the general charge which Dr. T. has brought against sectaries, under the denominations of methodists, enthusiasts, anabaptists, and dissenters, as men led away with itching ears by ignorant and itinerant teachers, of whose learning and abilities they have not had the smallest proof; men who are self-taught, without power, and self-ordained without even the appearance of learning, men out of the meanest professions and lowest occupations of life, in short, blind leaders of the blind. To this charge, Mr. B. (p. 30.) gives Dr. T. the lye direct. This is not very civil, it is true, but he has had some provocation, if what he relates be true, that the repetition of this charge in four different churches has excited a mob in Oxford, armed with sticks and spears, against a company of inoffensive and well disposed people, met together in a place duly licensed, to worship God, and receive the word of christian instruction and exhortation. Whether this sermon were the cause of the mob or not, the illiberal reflections which it contains are certainly just grounds of offence, and wholly unworthy of the author. A philosopher, who has views sufficiently enlightened and enlarged to see the necessity of a reformation in scholastic discipline, might be expected to allow others to prosecute their plans of religious or moral reformation, without loading them with contempt and reproach.

ART. LXVI. *Authentic Memorials of Remarkable Occurrences and Affecting Calamities in the Family of Sir George Sondes, Bart. In two Parts. The first being his own Narrative: the second the Narrative of Persons attendant upon his Son Freeman Sondes, Esq., during his Imprisonment, and at his Execution. Collected with Care, and published with Fidelity.* 12mo. 201 pages. Price 3s. Longman.

THE tracts, here reprinted, were originally published in the year 1655, and are now become very scarce. They contain an affecting narrative of the manner in which sir G. Sondes was deprived of his sons by untimely and unnatural deaths; the one being murdered by his brother, and the other falling a victim to public justice. The publication is undoubtedly authentic, but can at present, we think, be of little further use, than as a curious record of manners. D. M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF INSCRIPTIONS, BELLES LETTRES, &c. AT STOCKHOLM.

The prize for a poem on the battle of Narva has been adjudged to prof. J. Lundblad, of Lund, and the accessit to Mr. Laur. Waldurs. Another poem sent on the same subject was too late. All the other prize subjects [see our Rev. Vol. XIII, p. 466] are repeated, as none of them has been satisfactorily answered: and the following new one is proposed.

An examination of the advantages which the belles-lettres have obtained in Sweden from the reign of queen Christina. It must be written in latin, and in prose.

The papers on each subject must be transmitted to the academy before the 20th of january, 1794.

ART. II. ELECTORAL ACADEMY OF USEFUL SCIENCES, AT ERFURT.

July 21. The author of a memoir with the motto *Tu ne cede malo sed contra audentior ito* is requested to transmit his name to the society, as the prize has been awarded to him jointly with two others: and the society wishes to know whether the author of that with the motto *Bedenke zu dieser zeit, was zu deinem frieden dient*, to which the accessit is adjudged, will permit his name to be made public. All papers sent to the society remain the property of their authors.

ART. III. ELECTORAL GERMAN LITERARY SOCIETY, AT MANNHEIM.

June 28. The prize for a collection of German synonymes [see our Rev. Vol. XIV, p. 225] was adjudged to Mr. C. Gottl. Fischer, of Königsberg; a set of the society's works and a gold medal were ordered to be presented to Mr. Christian Lavinus Sander, of Copenhagen; and Dr. Fred. Schluter, of Quedlinburg, obtained the accessit, with a present of the society's works.

A critical history of German dramatic poetry is proposed as the subject of a prize of 25 duc. [11l. 5s.], for next year. The papers to be sent before the 1st of april.

PHILOSOPHICAL SOCIETY AT HAARLEM.

ART. IV. May 21. The prize for the question on a first principle of moral duty [see our Rev. Vol. XI, p. 346] has been adjudged to H. Const. Cras. LLD., of Amsterdam; and the silver medal, as an accessit, to the author whose motto is *Εἰδὲν καλὸν ποιεῖν*, &c., to whom it will be sent, on his permitting the society to open his sealed billet.

The question respecting the animals of the United Provinces [ib. Vol. III, p. 955]; that on education [Vol. VIII, p. 346, No. 4]; and that on introducing the dutch language amongst the Malays, Japanese, Cingalese, and Malabars [Vol. III, p. 114], are repeated

without any restriction in regard to time: that on fermentation [Vol. viii, p. 346], and that on the new chemistry [Vol. xiv, p. 106, No. 2], to be answered before the 1st of november 1795: that on preserving the health of people going to the East Indies [Vol. viii, p. 346, No. 5], before november 1794; and that on minerals [ib. No. 3], before november next. The following new subjects are proposed for the usual prize.

1. For 1794. *An essay on the love of our country, particularly applicable to the present state of the dutch republic.*

2. For 1795. *What advantages have mankind obtained from the study of metaphysics? and what truths, of real utility, has that science discovered, or demonstrated, which without it's aid would have remained unknown, or undetermined?*

3. For 1796. *What indigenous plants of the United Provinces, hitherto little known for their virtues, may be employed with advantage in medicine, and supply the place of foreign drugs?*

The papers, written in dutch, french, or latin, must be sent before the 1st of november in the respective years.

The memoir of the late Mr. Paul Frisi, sent in answer to the question respecting the satellites of Jupiter [Vol. viii, p. 347, No. 10], being now published, the society repeats it's former judgment; namely, that the author has there added little or nothing to what had already been done by Bailly, by de la Grange, and by Frisi himself; and did not apply his theory to observations, to prove thereby it's being better founded than that of others, which was an indispensable point: a double prize therefore is offered to any one who shall supply in a manner completely satisfactory what is wanting to perfect the work of Mr. Frisi.

[We shall not repeat the other questions remaining to be answered, but refer for them to the different volumes of our Review.]

M E D I C I N E.

ART. V. Vienna. *Paschalis Josephi Ferro, M.D. &c. Ephemerides Medicæ.* The Medical Diary of P. J. Ferro, M.D. &c. 8vo. 289 p. 1792.

In this work we do not find extraordinary cases, or uncommon remedies, but a faithful history of diseases, and the practice of an able physician. During the course of the year, 503 patients were received into the prison hospital, of which Dr. F. had the superintendence, and of these only twenty-five died.

Jen. Allg. Lit. Zeit.

A N A T O M Y.

ART. VI. Petersburg. *Anatomische Beschreibung einer Mißgeburt, &c.* Anatomical Description of a Monster, born alive without Brain or Cranium: by Christ. Elias H. Knackstedt, M.D., teacher of Osteology, &c. 4to. 23 p. 1 plate. 1791.

This monster weighed two pounds, six ounces, five drachms. It was a male. In the head, which appeared stuck betwixt the shoulders, there was no brain, and all the bones of the cranium, except those which constitute it's basis, were wanting. In their stead was a skin, as red as blood, which at it's termination in the neck was lost in an oval hole,

hole, formed by the skin of the neck, that led to the cavity of the spine. On the forepart of this preternatural skin, and just over the root of the nose, was a wart a few lines long, of the natural colour of the skin; and a little above it an oval hole, which led only to the bones underneath. Behind this hole was on each side a prominence, representing an eye, projecting little, and divided across: but behind this division no pupil appeared. The natural eyes, which had larger and open eyelids, were extraordinarily protruded: their pupils were oval, larger than common, and red. The nose was broad and flat: the mouth and tongue natural. The internal carotids ended in the foramina of the temporal bones, whence they returned in slender branches, which lost themselves in the external soft parts of the neck. Of the cerebrum, cerebellum, and medulla oblongata, not the least trace was to be seen; and the place of their nerves appeared to be supplied by a few yellowish gelatinous substances. The superiour vertebra of the neck had no spine, and it's processes were separated as in the spina bifida: the aperture was filled with a thin skin. The bones of the head varied much from the natural form: but the structure of all the other parts was regular. The contents of the thorax and abdomen were perfectly sound, and of the usual shape and proportion. The mother was twenty-five years old, had never before had a child, and miscarried at seven months, after a violent flooding, brought on by a great fright. The child died immediately on it's coming into the world, and could not be recovered.

Jen. Allg. Lit. Zeit.

NATURAL PHILOSOPHY.

ART. VII. Dresden. *Sammlung physikalischer Aufsätze, &c.* A Collection of Physical Essays, particularly concerning the Natural History of Bohemia, by a Society of Bohemian Naturalists: edited by Dr. J. Mayer. Vols. I. II. 8vo. 604 p. with Plates. Price 2 r. 1791.

The productions of Bohemia are sufficiently various to claim the naturalist's attention, and afford an ample field for the labours of this society. What may be expected from them the contents of these two volumes will in some measure serve to show. They are in Vol. I. 1. On the effects of the atmosphere on the earth, with respect to agriculture: by J. count Sternberg. 2. On the strata of stone-coal in the circle of Pilsen: by J. T. Lindacker. 3. On the volcanity of Wolfsberg, in the same circle. Mr. L. supposes the basaltes of this mountain not to have been produced by the volcano, but to have afforded matter for it's lava. 4. On some bohemian calcedonies, and the bodies found in them. 5. A nondescript shell. 6. Natural history of the blue headed lizard. All these are by Mr. L. 7—9. Description and figures of insects, not before, or inaccurately described: by J. D. Preysler. 10. Description of Hasenberg near Libochowitz: by Adalb. von Schmirfizky. This basaltic mountain is described by Dr. Reufs, in his *Or. des Nordw. Mid.* [see our Rev. Vol. xii, p. 231]. 11. On the different degrees of heat, and their utility: from observations and experiments by Mr. astronomer A. Strnad. 12. On the inaccuracy of eudiometrical experiments: by J. count S. 13. Botanical observations: 14. Catalogue of a hundred scarce plants

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growing wild in Bohemia: and 15. Plants of the genus orchis growing in that country, with figures: by Fr. W. Schmidt. 16. Extracts of letters to the editor.—On a new elastic resin obtained from a mimosa at Cayenne: by Mr. de la Borde of Paris.—On the solution of iron in deaerated water: by Dr. Morris of London.—Account of some crystals of steatite from China: by Mr. Magellan of the same place.—On a new stellated coral from the Baltic: by Mr. Schulz of Hamburg.—On the electricity of various schorls: by the same.—Confirmation of the infusibility of the earth of glimmer: by Mr. von S—d of Vienna.—A new method of preserving anatomical preparations injected with wax: by Dr. Guattani of Rome.—On the granite at Botza, in Lower Hungary: by capt. Stouza. A description of it, and the veins of ore in it, as an appendix to an extract of a letter from Mr. T. Hänke, from Lima in South America, in 1790.

Vol. II. 1. Continuation of Mr. P.'s descriptions and figures of insects. 2. On the growth of plants: by count S. 3. Remarks on a mineralogical tour: by C. A. Rößler. These relate chiefly to basalt, 4. Mineralogical remarks on the mountains from Prague to Joachimsthal: by the same. 5. Additions to the mineralogy of Moravia: by G. N. count Mitrowsky. 6. On the topazes and chrysoliths of Bohemia. 7. Descriptions of a hard pebble, having large fibres when broken; 8. of a tubulated heavy spar; and 9. of a stone effervescing with acids and having a vitreous fracture: and 10. Observations on the hairy, dentated, and variously formed vitreous ore of silver: by J. T. Lindacker. 11. Descriptions and figures of some new bohemian plants: by the editor. 12. Eudiometrical observations: by Dr. J. A. Scherer. These relate to the 12th article of the 1st volume. 13. On the inaccuracy of eudiometrical observations, continued: by count S. 14. On the sandstone mountains of Bohemia: by P. T. Perka. 15. Characters of the basaltic hornblende: by Dr. F. A. Reufs. 16. On the examination of the goodness of the air by means of burning spirit of wine: by Dr. J. A. Scherer. 1. Extracts of letters.—Tour through South America: by Mr. T. Hänke, natural historian to the king of Spain.—Journey to the Pike of Teneriffe: by Mr. Mialouin.—Description of a new species of stone, the granite of Jersey: by Dr. Morris.—On a worm in Carrara marble: by Dr. Guattani.—On the effect of the light of the moon on plants: by Dr. Goudart of Amsterdam.—On the narcotic power of hemp: by the same.—On the natural history of the coluber chersæa: by Mr. Niemetz.

Jen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. VIII. Erfurt. *Sr. Kurf. Gnaden, Fried. Karl Josephs hinterlassnes Andenken, &c.* The Memorial of his Electoral Highness, Fred. C. Joseph, to his loyal Subjects at Erfurt, on his Departure from them. Also a well-meant Word to you, my good Fellow-Citizens, on my communicating this to you from the Press by his Highness's Command. D. Döring, sen. Burgomaster, April 30, 1793. 4to. 1 sheet.

At a time when many are endeavouring to destroy a good understanding between princes and their subjects, and the conduct and government of some of the former strongly cooperate in furthering those endeavours,

endeavours, we are pleased to see this cordial and affectionate farewell of the first prince of the empire, 'written with his own hand,' and by his directions committed to the press. The noble purposes it avows must conciliate the reader's esteem; and the word or two prefixed by Mr. D. will be found suitable to the occasion.

Jen. Allg. Lit. Zeit.

ART. IX. We find that Woldemar Fred. count Schmettow has avowed himself the author of the Patriotic Thoughts of a Dane on Standing Armies, &c. [see our Rev. Vol. XIV, p. 358].

HISTORY OF PHILOSOPHY, ARTS, &c.

ART. X. *Leipfic.* The general approbation given to Beckmann's History of Inventions [see our Rev. Vol. IV, p. 255, &c.] exonerates us from any farther trouble than announcing the appearance of the 3d part of the 3d volume, and mentioning it's contents. These are 1. Offices for lending money on pawns. Many establishments of this kind were formed under the first Roman emperors: but Barnabas Interamnensis, a franciscan, first founded one at Perugia, in the year 1464, for the purpose of checking the usury of the jews. In the Netherlands, in France, and in England, they were called lombards, from their being introduced into those countries by natives of Lombardy. 2. On the chemical signs of metals. The dividing of the planets, days of the week, and metals among the gods was of great antiquity in Egypt, Persia, and India; and the chemical signs of the metals may be with much plausibility derived from this source: but it is much more probable, that they originated from greek abbreviations. 3. Zink. This was unknown to the ancients, though they used calamine for making brass. Erasmus Ebner, of Goslar, first found that tutty would answer the same purpose, in the middle of the 16th century; as H. Balder did soon after, that white vitriol had the like effect. The metal itself is first mentioned by Albertus Magnus, under the name of marchasita aurea. 4. Carp. This fish was not introduced into France till after the 13th century; into England till 1514; into Prussia till 1535; and into Denmark till 1575.

To these pieces are added some fragments on the adulteration of wine, firelocks, clepsydræ, and animal magnetism, and the titles of a few books little known, that relate to the history of inventions.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. XI. Gotha. *Liebe, was sie ist und seyn sollte, &c.* Love, what it is, and what it ought to be. Observations, Instructions, and Cautions for young Men and Women in haste to be married. 8vo, 224 p. 1790.

We find here many good observations on an important subject, delivered sometimes in short sentences, at others in the form of essays, thrown together without plan or method: but they will not on that account, perhaps, be less acceptable to those for whom they are intended.

Jen. Allg. Lit. Zeit.

ART. XII. Riga. *Briefe zu Beförderung der Humanität, &c.* Letters for the Advancement of Humanity. Published by J. G. Herder. Collection I. 8vo. 182 p. Col. II. 154 p. 1793.

Mr. H. informs us, that the advancement or retrogradation of humanity, in ancient and modern times, but particularly the latter, will be the subject of these letters. The present breathe the purest and noblest spirit of philanthropy, and display a treasure of important doctrines, delivered with impressive energy, proceeding from an ardent love of sound morality and independency of mind. The mere critic, perhaps, will not estimate very highly the literary merit of the publication; and may fastidiously object to half of it being filled with extracts from Franklin, Luther, and Frederic II, or whole poems of Klopstock, Stolberg, and Uz: but these are so aptly introduced, that they do not appear out of place, whilst they cooperate in the author's grand design; and we consider the valuable ends, which to us the work seems calculated to promote, a far higher recommendation than any beauty of composition. It is intended for the many, and on the many it will probably produce considerable effect: with them the authority of a Franklin or a Frederic will have more weight than any arguments or eloquence that could be employed by a man of the present day: besides, we may venture to let such men speak what we dare not say ourselves; at least until their writings are by the law deemed libels (*libras prohibitos*). The letters contain hints and observations tending to promote the general welfare of mankind, illustrated occasionally by examples drawn from public and private history. In the course of his reflections Mr. H. has been led to consider politics in a new light: 'the science of politics,' says he, 'is to man an *instrument*; morals his *end*. They must be combined together, or they will be detrimental to each other:' and again: 'no human policy has yet discovered any means of restraining thought; and indeed such restraint would be insupportable: but to collect, to methodize, and to combine thoughts, and to employ them advantageously, are the grand and inestimable prerogatives of politics.' [Mr. H. seems to have beheld politics in the same view as a gentleman of our own country, who has done himself much honour by a late treatise on the subject.] We are surprised, however, to find, that our author would have the state, he says indeed, 'if it be what it ought to be,' the general director of all the activity of the people. According to our firm conviction, the most and greatest evils of society arise from the state's, or more properly the government's, doing too much. Freedom alone can exalt the human character; in a state of pupillage depravity will ever prevail. Whatever we consider, religion, education, morality, agriculture, trade, manufactures, they all seem benumbed by the interposition of authority: they flourish only when left to themselves.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XIII. Paris. *Voyage dans les Départemens de la France, &c.* A Tour through the Departments of France, by a Society of Artists and Men of Letters. Embellished with Maps and Plates. 4to. Nos I. II. 1792.

The

The design of this work is to give a just idea of the geography of France, as divided into departments, and to delineate the moral effects of the revolution on the people. With regard to the first the execution is perfect. A general map of France describes its division into departments with accuracy: a separate map of each department is given, on a scale sufficiently large to estimate the distance from place to place; and remarkable views, with figures of the peasants in their proper dresses, neatly engraved, are occasionally introduced. As to the second article, we must confess, the enthusiasm of the authors appears to have led them to behold things with too favourable eyes, and thus exaggerate the advantages hitherto derived from the revolution. If allowance be made for this, the work will be found instructive as well as entertaining. As a proof of the necessity of a comprehensive scheme of education, to enlighten the people at large, we are told, that, within these ten years, the erection of a conductor on a building at *St. Omer*, was deemed an act of impiety, which no one but the devil could have suggested: a mob was raised by it, and the perpetrator of this heinous crime was taken before the sovereign council at Arras, where all the talents of Robespierre were necessary to defend him. Of the industry exerted to evade excessive taxes the following is a singular instance, affording at the same time a proof of the sagacity of animals. In the neighbourhood of Peronne and Dourlens, formerly the principal seats of oppression, dogs were trained up to smuggle. At night a number of them were laden with contraband goods, and sent off, with one light for a conductor. If the guide smelt an exciseman on the road, he returned to the troop, and gave them a signal to conceal themselves till he was gone by. When they arrived near the house of their master's correspondent, the carriers concealed themselves amongst the bushes, whilst the conductor went to the door, and scratched for admittance. If he found a stranger in the house, he would lie down at the master's feet, as if he belonged to the house; and the other dogs would not stir from their hiding place, till the customary whistle informed them there was no danger.

From professedly authentic documents, our authors reckon the population of France at more than twenty-seven millions.

L'Esprit des Journaux.

P O E T R Y.

ART. XIV. *London.* The Rev. James Beresford, A. B. fellow of Merton College, Oxford, has published Proposals for printing by subscription, a Translation, into Blank Verse, of the *Æneid* of Virgil, to be elegantly printed in one volume, in quarto. The price to subscribers one guinea; half to be paid at the time of subscribing, and the other half on the delivery of the book. Subscriptions are received by the translator; by J. Johnson, in St. Paul's church-yard; Messrs. Fletcher and Cooke, at Oxford; and Messrs. Merrills, at Cambridge.—The work is in the press.

It has been represented, that Mr. B.'s translation of the *Æneid* of Virgil is 'after the example of Mr. Cowper's translation of Homer.' Mr. B. desires the public may know, that this information was given without his knowledge or concurrence, and in contradiction to the truth. It implies no disrespect to Mr. C.'s performance, that another translator,

translator, giving a version of another work, should see fit to deviate from his principles of translation. If by the words 'after the manner, &c.' be only meant, that the work in question is in blank verse, Mr. B. has only to complain of the inaccuracy of the language which announces his undertaking.

ART. XV. Zurich. *Hinterlassene Gedichte von Ephraim Moses Kuh.* The Posthumous Poems of E. M. Kuh. 2 vols. 16°. 526 p. 1792.

Though we cannot highly praise these poems, Mr. K. may be ranked amongst the best modern poets of his nation; and the account of his life prefixed will procure him the reader's esteem. He excels chiefly in song, fable, and epigram; and must have been a pretty voluminous writer, as the editors tell us, that they have between four and five thousand pieces still in manuscript. The poems here published have been revised and corrected by Ramler: but we would rather have had them as they came from the author's pen.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XVI. Züllichaw. *Ph. Jul. Lieberkühs, &c., Kleine Schriften, &c.* Tracts by P. J. Lieberkühn, late Master of the Elizabethan Academy at Breslaw, with his Life, and some characteristic Letters to Prof. Stuve: by L. Fr. G. E. Gedicke, Prof. at the above Academy. 8vo. 608 p. 1791.

We cannot help recommending to every one concerned in the education of youth this very honourable memorial of a schoolmaster of distinguished merit, published by his friend and colleague, with the view of relieving the wants of the aged parents of the deceased by the profits accruing from it. The volume contains: I—V. State of the school at New Ruppin, from 1778 to 1784, and a discourse at the introduction of a new teacher, *On the public conduct of a schoolmaster.* VI. VII. Discourses at the author's entry on his office at the academy at Breslaw, the first in Latin, *On concord between those who are engaged in teaching at the same school.* VIII. *On the advantages of a public education.* IX. Discourse on the death of a benefactor to the school at Breslaw, *on the genuine sources of benefaction to public schools.* X. *Advantages and disadvantages of schools in great towns.* Mr. L. was qualified by experience for appreciating these, and concludes, that neither large schools, nor large manufactories, should be established in large towns. XI. *A discourse on the death of Frederic II.* XII. *Account of the censure of the pupils practised at the academy at Breslaw.* To remedy the lax discipline of the school, Mr. L. introduced the delivery of written revisions of the conduct of each class every quarter of a year, and a strict printed examination of the behaviour of each pupil at his departure. This could not fail to expose him to much invective; and few but himself, we fear, if possessed of competent judgment, would have the requisite independency of spirit to perform such a task with fidelity. XIII. *On the means of exciting and maintaining philanthropy in the hearts of young men of rank.* This essay obtained a prize from the academy at Padua in 1782.

The life of L., which occupies the last hundred pages, is of itself sufficient to entitle this volume to a place in any library.

Jen. Allg. Lit. Zeit.

A P P E N D I X

T O T H E

S I X T E E N T H V O L U M E

O F T H E

A N A L Y T I C A L R E V I E W .

H I S T O R Y .

ART. I. *The History of the Government of Newfoundland. With an Appendix; containing the Acts of Parliament made respecting the Trade and Fishery.* By John Reeves, Esq; Chief Justice of the Island. 8vo. About 240 pages. Price 6s. in boards. Sewell. 1793.

Mr. Reeves presents the reader with some account of the present work, in the following introduction:

‘ I intend to give a short history of the government and constitution of the island of *Newfoundland*. This will comprise the struggles and vicissitudes of two contending interests.—The *planters* and *inhabitants* on the one hand, who being settled there, needed the protection of a government and police, with the administration of justice: and the *adventurers* and *merchants* on the other, who originally carrying on the fishery from this country, and visiting that island only for the season, needed no such protection for themselves, and had various reasons for preventing its being afforded to the others.

‘ This narrative will divide itself into four periods, or parts. The *first* will close with the passing of stat. 10 and 11 Will. III. c. 25. by which the adventurers and merchants were supposed to have obtained a preference, and an advantage over the pretensions of the inhabitants and planters. The *second* will end with the appointment of a civil governor, and of justices of the peace in 1729; by which some stop was put to the disorder and anarchy that had long prevailed in the island, especially during the winter seasons. This may be considered as an advantage gained by the inhabitants and planters. The *third* closes with stat. 15 Geo. III. c. 31. commonly called in the island *Sir Hugh Palliser’s Act*, which was intended for giving an advantage to the fishery, carried on from the mother country; but as it obliges both merchants and planters to pay their servants wages, it is equally abhorred by both parties, and both parties have shown great readiness to join in asserting, that the fishery has gradually decayed ever since the passing of this act. The *fourth* comes down to the year 1791, when a court of civil jurisdiction was established upon principles which, it was thought, would secure the impartial administration of

justice to the merchant and the planter, the rich and the poor, the master and the fisherman.'

Five different charters have been granted by the crown, respecting Newfoundland: the first was issued in 1578, to sir Humphry Gilbert, who landed in St. John's bay in 1583, and took possession of the island in the queen's name; the second was granted in 1610 to the earl of Northampton, sir Francis Bacon and others; the third to sir George Calvert; the fourth in 1628 to the marquis of Hamilton, the earls of Pembroke and Holland, sir David Kirk and others; and the fifth and last, on the 20th of February 1634, to the *merchants and traders* to that settlement.

It was formerly customary for the naval commanders on the Newfoundland station, to send their lieutenants to the several harbours, bays, &c., in order to decide all differences and disputes that occurred between masters of merchantmen and the inhabitants, as well as between the latter and their servants, but we are informed, that 'he that made a present of most quintals of fish, was sure to have the determination in his favour.'

Admiral Milbanke, who commanded at Newfoundland in the summer of 1789, appointed a court of common pleas and judges on his arrival.

This court of common pleas transacted business during the following winter, but the western merchants preferred very heavy complaints against the proceedings of this court; what they alledge against it, may be seen shortly stated in the reformation afterwards made by the committee of trade, and now printed by order of the house of commons. Their great objection which they do not state, but which I will venture to do for them, is this; that they now saw a court established (as they believed) upon good authority, with which they could not trifle, as they had been used to do with the feeble judicatures before mentioned: these inefficient courts they preferred, because they could make use of them when they needed their assistance, and could intimidate the justices, and obstruct their proceedings, whenever they themselves were to be the objects of animadversion. They had been in the habit of seeing this species of weakness and anarchy, ever since Newfoundland was frequented; from father to son; it was favourable to their old impressions; that Newfoundland was *theirs*, and that all the planters and inhabitants were to be spoiled and devoured at *their* pleasure: in support of this, they had opposed, as we have seen, every attempt at introducing order and government into that place. It was in this spirit, that they questioned the king's right to appoint a civil governor, to appoint justices of the peace, to appoint commissioners of oyer and terminer; that they complained of the custom-house, and even talked of presenting it as a nuisance, because erected on ship's room; that they treated stat. 15 Geo. III. as destructive to the fishery, because it compels the payment of servant's wages; and, that they brought forward a bill in 1785, in order to expose the servants once more to the will of their masters, as to the payment of their wages. These clamours were backed with the popular representation, that the fishery should be *free*, and that a fishery carried on from this country, as the western merchants carried it on, was the old and true policy for Newfoundland. But their claims to a free fishery seem to be these, namely, to be free of all inspection from government, no justices,

justices, no courts, no custom house. This is what they mean, when they wish all *restraints* to be taken off the fishery, so as they may carry it on upon the footing of stat. 10 and 1 Will. III.

'The pretences urged by the merchants against the court were seen through by his majesty's servants; but it appearing to the law officers, that the governor had not authority under the words of his commission before observed upon, to institute that or any other court for civil causes; and it appearing to the committee of council for trade, that a court of civil jurisdiction ought to be established there, they recommended to his majesty to appoint or to authorize the governor, by proper words, to appoint one; and this court, they recommended, should proceed in a summary way. The opinion of the board on this matter will be better seen in the *representation* they made to his majesty, which was laid before the house of commons, and has been printed by their order.

'However, no court was then established; and the court of common-pleas instituted by the governor, continued, during the year 1790, to proceed as before. The subject was taken up by the committee of trade in the year 1791; and a bill was presented to parliament under their direction, for instituting a court of the sort they had recommended in the representation made in 1790. This bill passed into a law, and being intended as an experiment of a new judicature, it was to endure for one year only. The result of that experiment was to propose another bill in the sessions of 1792, for instituting a court somewhat different from that of the preceding bill. This also was only for a year.

'It is now for the consideration of parliament finally to determine what courts are to be established in the island for the administration of justice in future.'

The documents made use of by the author, in the course of the present work, have been selected by him from the 'Newfoundland entries,' and the 'Newfoundland bundles' among the books which belonged to the late board of trade, and the registers of the present committees of council for trade and plantations. o.

B I O G R A P H Y.

ART. II. *Dumourier Unmasked: or an Account of the Life and Adventures of the Hero of Femäppe.* By M. de Viette, a French Officer. 8vo. 106 pages. Price 3s. Owen. 1793.

MR. DUMOURIER is no longer employed in an active sphere of life, but he is still an object of public inquiry, and although he has ceased for some time to occupy the attention of Europe as a general, yet mankind are interested in his fate, and eager and solicitous to become acquainted with his history.

We learn from Mr. de Viette, who served with him, and seems to have been intimately acquainted with him before the revolution, that he was born at Cambrai, a large and handsome city in the French Netherlands, in the year 1737. His father was a commissary of war, and a man of reputation. He himself is allowed to have displayed a

certain degree of genius from his earliest years: 'but genius,' it is *farcaſtically* added, 'is not probity;' and we afterward learn, that 'in his youth, as in his more advanced age, he was an hypocrite and a deceiver.'

On his leaving college, his father carried this 'hopeful son' along with him to the army, and employed him for some time as his secretary. In the course of the following year, he obtained a commission.

Being thus rendered master of his own actions, we are told that he delivered himself up to all the excesses suggested by a fervid and romantic imagination; it is therefore but little wonder that the commencement of his military career was enveloped in disasters.

After remaining for some time in the regiment of Escars, Dumourier 'who was born with some talents, and eminently gifted with a spirit of intrigue,' was promoted to an employment on the *staff* of the army. He served in the island of Corsica, during the campaign of 1768, as *aide-marchal de logis*; but he is accused of having exhibited some symptoms of cowardice during an expedition planned and conducted by himself: a circumstance that by no means accords with his general character, or even the testimony of his historian, who, in another place, seems to allow him bravery, but very justly observes, 'that courage, when uncoupled with a good heart, produces a monster.'

The count de Broglio, who was entrusted by Lewis xv. with a secret and confidential department, which consisted in watching the conduct of the French ministers at foreign courts, employed Dumourier in Poland, in the capacity of a *spy*.

'There, as elsewhere, he acted the mean part of a *listener*, with a considerable degree of success. One day, however, he was unfortunate enough to be *caught in the fact*, and being seized and tied to a table, he received an hundred strokes from a cane, upon his *posteriors*. It must be allowed that our hero, on this occasion, did not act altogether in the capacity of a minister plenipotentiary!'

After this he entered into the service of the confederates, who are here termed 'rebels,' and is said to have been entrusted with the command of a detachment, which was cut in pieces by the enemy; he himself would have lost his life but for the swiftness of his horse, which, after having carried him to a place of safety, fell down dead under his rider.

On his return to France, Dumourier was committed to the Bastille, where he remained until the death of Lewis xv., when he obtained leave, through the influence of Mr. de Sartine, to be sent on his parole to the castle of Caen in Normandy; in that place he formed an acquaintance with a lady of a respectable family in that province, and soon after married her: on this the minister became softened, and he obtained his liberty. He however remained unemployed until the late war, in the course of which he obtained an appointment 'on the staff of the army destined to make a descent upon England.' By the duke de Harcourt's interest he was soon after appointed *lieutenant de roi* at Cherbourg.

'This post in a short time acquired so great an importance, that at length it placed him in a situation infinitely beyond his most sanguine expectations: he remained there during eleven years.'

'When I served along with him under the orders of the same general, (in 1788-9) he was decorated with the cross of St. Louis,

and possessed the rank of *maréchal de camp* of the armies: this situation alone conveyed to him and his posterity the most honourable species of nobility—that of the sword.

As *lieutenant de roi* at Cherbourg, he possessed a very lucrative and agreeable command. He had indeed no manner of occasion to complain of the gifts of fortune; for in addition to his own property and that of his wife, he enjoyed an annual income of nearly 25,000 livres, arising out of the various places conferred on him by the king.

During the visit which Lewis XVI. made to Cherbourg in 1786, he was so captivated with Dumourier's manner, or so well assured of his extraordinary genius, that on his return to Paris he transmitted to him a superb snuff-box, adorned with his own portrait, set round with large oriental pearls. We are here given to understand, that Dumourier was always particularly attached to *precious stones*, and it is even hinted that he *stole* his wife's jewels, and converted them to his own private use: in addition to this, we learn, that he received large sums of money from Bolabert, the contractor for the new works carrying on at Cherbourg, to favour his fraudulent charges; and that the secret protection of Mr. Necker, and the intrigues of the Orleans faction, rescued him from the difficulties into which he was naturally led by his venality.

During the winter of 1789 he devoted himself to the interests of Philip of Orleans; he was continually along with that prince, and is reported to have lodged in his hotel: 'it was at this epoch, that, in order to be *more at his ease*, he redoubled his ill usage to his unhappy spouse, who was obliged to run away from him, and was actually necessitated to retire to a convent in Paris, with a very trifling annuity.'

He is accused of having entered into a variety of plots at the commencement of the revolution, and also of having constantly fermented the discontents of the people, and preached up revolt, wherever he resided.

After having reanimated the expiring patriotism of the clubs at Nantes and elsewhere, he was sent from Paris to Brabant, by the 'Propaganda,' to 'stir up the people against the emperor, their legitimate sovereign.' On his return he was nominated to succeed the count de Chapelle, a general officer of great merit, as commandant of Lyons, where 'the Orleans faction had succeeded in causing a revolt,' but he was recalled before he reached his new government. On this he is said to have assumed the mask of innocence and of virtue, without however forgetting an insult, which he was determined to avenge at the very first opportunity. He accordingly affected to act the part of an aristocrat, and attended at a club in the neighbourhood of the Thuilleries.

Disappointed in all his expectations from the court, he at length returned to Brittany, and on the king's flight took a decisive part in favour of the national assembly, by administering an oath to all the regiments under his command at Nantes, in which the name of Lewis XVI. was not once mentioned. On the very same day that he issued these orders, he threw down his cross of St. Lewis, in the midst of the jacobin club, exclaiming at the same time 'that he would not wear the favours of a tyrant and a despot.'

'On his return to Paris, as our hero was now left without any employment, he became ambitious of being admitted into the ministry: I had known long before that this was his aim.' Already leagued with the Orleans faction, he threw himself into the arms of the jacobins. By means of his oaths, his grimaces, and his monkey tricks, he found means to deceive them: he was the first person to array himself with the *red bonnet*, the signal of revolt; the fanatics followed his example, and soon after obliged the king to appoint him minister of foreign affairs.'

He is accused, while in this situation, of embezzling part of the sum of 6,000,000 of livres, granted to him for secret service money; this we apprehend, however, to be a mere unauthorized assertion, for nothing in the shape of proof appears against him. On his resignation, which followed soon after, he repaired to the army, and took part with the convention against Mr. la Fayette. Having become commander in chief of the French forces, in the plains of Champagne, he prognosticated the flight of the duke of Brunswick, and conducted himself on that occasion with a degree of prudence and ability that astonished every body.

After visiting Paris, he set out for Brabant, and the battle of Jemappe for a time decided the fate of the Austrian possessions in the Low countries. Mr. de V. insists much on his superiority over the enemy, in point of men and artillery; but, after all, this must be acknowledged to have been a very brilliant action. Much useless, and we think unjust, ridicule is applied to the conduct of Baptiste, his *valet de chambre*, who is said to have been a scullion; &c. but certain it is, that on this occasion he acted the part of a brave and an intrepid warrior.

The conquest of Liege, and the expedition into Holland, are now detailed. The obstinate resistance of the garrison of Williamstadt, the defeat of Dampierre at Aix-la-Chapelle, and the raising of the siege of Maestricht, were preludes to Dumourier's defeat, and he was soon after obliged to abandon Holland, Brabant, and Flanders.

It is now only that the conduct of Dumourier became such, as to excite the execration of every honest man, for he entered into a treasonable intercourse with the Austrians, against that very constitution, from which he derived all his authority. The arrest of the commissioners, the engagement to deliver up Lille, Valenciennes, Condé, Maubeuge, Givet, &c. to the enemy, the attempt to march against and expel the representatives of the people: these are crimes which his warmest and most enthusiastic admirers were the first to upbraid him with.

A deceiver himself, he in his turn seems to have become a dupe to the promises of the prince de Cobourg, and we now behold him, in consequence of a very strange reverse of fortune, reduced from the situation of a conqueror, crowned with laurels, and followed by acclamations and benedictions, to that of a fugitive driven from country to country, without being enabled any where to meet with a permanent asylum.

The following is the 'portrait of Dumourier,' as sketched by the hand of Mr. de V.

* If the character of this man is extraordinary, his person is not destitute of originality.

* Genius seems to animate his features, which on the whole, are neither regular nor agreeable. His body is small, and even diminutive. His eye is lively and full of fire; his hair was brown; it is now becoming grey.

* When he speaks, his head and his arms are agitated, and he often raises his body on the point of his toe.

* His gait is precipitate and irregular, and he changes his physiognomy at pleasure.

* He has a small hand, and wants a finger; but this does not prevent him from *grasping at a large object*.

* When I was acquainted with him, he breakfasted the moment he arose, and always dined with a good appetite. It was remarked, however, that he was very *dainty* in the choice of his viands.

* After drinking coffee he generally fell asleep, muttering an epigram or a couplet.

* On awaking, he loved to make a party at *tric-trac*. If he had plenty of money, he frequented the comedy. when there, I always beheld him behind the scenes, disputing precedence with the mock *monarchs* of the theatre, and rumpling the handkerchiefs of the *goddeses*!

* I never expected to live to see the day when he himself would act the first part in the scene; but he has at length experienced a fall, which will not be easily forgotten. It now remains with the public to decide, whether the *incorruptible hero of Jemappe* has merited the esteem of his nation, and performed exploits worthy of history. I shall not trouble the reader with my own reflections: if they are able ones, he has no occasion for them; and if they are bad, they would be unworthy of his perusal.

This pamphlet forms a very striking contrast to that published by lady Wallace (See our Rev. p. 336 of this vol.); and it is indeed impossible to read either of them, without remarking how much the author of one is biased by partiality, and the other by prejudice.

ART III. *Treachery no Crime; or, the System of Courts. Exemplified in the Life, Character, and late Desertion of General Dumourier, in the Virtue of implicit Confidence in Kings and Ministers, and in the present Concert of Princes, against the French Republic.* 8vo. 160 pages. Price 2s. 6d. Ridgway. 1793.

THAT the 'perfidy and corruption' of courts are hostile to the cause of freedom, is a truth of which both history and experience have long made us sensible, but that they are so infectious, as to unfit every man who has breathed 'their pestilential atmosphere,' from upholding any cause, originating in the rights of man, is a position, which, though it may be true, yet sounds extremely harsh in this *loyal* age and country.

Although of plebeian extraction, Dumourier at an early period of his life, we are told, aspired to patrician honours, and figured away in the gay circles of Versailles. He was taken under the patronage of Maurepas, who happened to be then minister, and employed by him as one of the numerous band of *clairvoyants*, or spies, who are here said to have cost the old govern-

ment of France 'above four millions sterling *per annum*;' a sum by far too large for probability.

'A specious address, a total apathy of principle unrestrained by the cumbrous shackles of modesty or diffidence, qualified him to shine with refulgent lustre, in this crowded hemisphere of brilliant satellites. He entered upon immediate pay, and as the military character was always considered a passport to this honourable service, in order to facilitate his introduction at the courts to which he might be sent, he was presented with the brevet of a captain of infantry. In the capacity of a spy, under a military garb, he has been employed at almost every court in Europe; and he generally executed the virtuous office with consummate ability, to the entire satisfaction of his masters. A perfect harlequin, he knew how to assume the most opposite shapes, as occasion required. In Poland, during the arrangement of the partition treaty, a very important and multifarious part was allotted to him, and he performed it with his usual eclat. He appeared at different times in that country, under the different characters of an officer, an abbé, a pilgrim, and a monk, and the disguise sat so naturally on him, that he always escaped detection.

'In the year 1777 and 1778, our distinguished spy resided in different courts of Germany, where that his happy talents might not rest from inaction, he kept a jealous watch over the emissaries of his own court, many of whom were disgraced by the reports he transmitted of their remissness and misconduct.

'England also is a theatre on which his active versatile genius has displayed itself. In the year 1780, during the American war, when this country was cursed with a weak, unprincipled, and prodigal administration, and threatened by a combination of foreign powers, which through her own insolent imperious councils conspired against her; her finances dilapidated, her ancient glory tarnished, her commerce almost annihilated, labouring under a complication of misfortunes; agreeably with the old politics of the court of Versailles, French intrigue was all alive, and French gold was profusely circulated in this capital. Monsieur Dumourier was then in London under the disguise of an abbé, an unfortunate persecuted clergyman, banished from his native land, for having published a book, entitled, "*La folie de la France d'assister des Rebelles.*" Here likewise he escaped detection, and what his object then was, is still unknown. We find him afterwards in the years 1785 and 1786 in Holland, fanning the flame of patriotism, ardent in zeal to serve the cause in which he was employed, and being at Amsterdam in the year 1787, he had a very narrow escape, his *friend* the duke of Brunswick having given orders for his arrest; but a *clairvoyant* is always on his guard, and thus he was fortunate enough to elude the order.

'When peace was restored to Holland, as a reward for past services, monsieur de Vergennes appointed him major de place at Cherbourg, which was the highest military rank that he attained under the former government. In this situation the powers of his mind had little scope for action, and he there languished for fresh opportunities favourable to his genius for intrigue,

trigue, or hopeful to his views of ambition. The crisis at length arrived.

‘Destitute of every honourable principle, the only sentiment which ever actuated him, was that of interest, whether as the satellite of a despot, a dangler in the anti-chamber of a duke, the furious demagogue of a club, the minister of a limited monarchy, or the commander of a republican army, all his labours and ambition tended to one uniform point;—to aggrandize himself; indifferent as to the means, provided he saw a probability of accomplishing it. Thus when the first revolution took place, the complaisant, obsequious spy of a court, was at once metamorphosed into a raving jacobin, and seconded by that society (now the grateful object of his execration), he intrigued himself into employment, and in the month of March 1792, he succeeded the late monsieur de Lessart, as minister for foreign affairs.

‘During the short time he remained in office, the strongest suspicions of peculation were entertained; our *clair-voyant* perceived there was a storm brewing, and with all the art and prudence peculiar to his former profession, after being supposed to have well feathered his nest, he gave in his dismission, and having been since the revolution, through the jacobin interest, advanced to the rank of marechal de camp, suddenly decamped for the northern army.

‘He was well acquainted with the unpopularity of la Fayette, and by his enmity, opposition, and impatience to supersede that degraded and unhappy general, he flattered popular opinion, while in so doing, he favoured his own rapacity and ambition, by paving the way to the command of that army, which like his predecessor, in a still more ungrateful and barbarous manner, he afterwards betrayed.’

The latter part of this pamphlet is of a miscellaneous nature. With respect to our country we are told, that those persecuted by the present government are only desirous to ‘restore to their countrymen a more equal representation, after the examples of their illustrious prototypes, the duke of Richmond and Mr. Pitt;’ and also to procure the following essential blessings:

‘1st. By reducing the number of unrequited pensions, abolishing unnecessary places, where they who hold them do nothing for the money they receive, and by introducing the strictest economy into every branch of government, a vast annual sum would be saved, consequently the public burthens lessened.

‘2d. By a better mode of collecting the taxes, the revenue would be more productive to the state, less oppressive to the poor, and less injurious to the liberties of the nation.

‘3d. By abolishing tythes, and paying the clergy in some eligible way, the laborious husbandman would cultivate his land with greater satisfaction and profit, and all cause of litigation between the clergyman and his parishioners would be removed.

‘4th. By putting an end to all unjust, extravagant, hypocritical, and ambitious wars, our population and commerce would be exceedingly increased.

‘5th.

' 5th. By providing more liberally for that respectable body of men, the parochial curates, religion would prosper, and their condition thus improved, they might be able out of their income to perform many charities, which a penurious pittance from 20l. to 40l. a year, will not admit of.

' 6th. By revising the poor laws, the support of the indigent and afflicted might be thrown in juster proportion on the rich, where the burthen ought to fall, to the infinite relief of the lower class of tradesmen, poor house-keepers, and meritorious hard-working peasants.

' These are a few of the innovations projected by these incendiaries, through the channel of short parliaments, fairly and constitutionally elected by the people at large, as agreeable with their original principles, and subject to the controul of their electors.'

This pamphlet is written with spirit, but it bears evident marks of a hasty composition.

S.

POETRY. THE DRAMA.

ART. IV. *Juvenile Poems.* By Henry Kett, M. A. Fellow of Trinity College, Oxford. 8vo. 54 Pages. Price 2s. sewed. Rivingtons. 1793.

THE modest apology with which these poems are introduced to the public was wholly unnecessary. They possess intrinsic merit, sufficient to procure them a favourable reception, independently of the circumstance of their having been, for the most part, written at an early period of life. The writer every where discovers that tender sensibility, which is the soul of poesy; and that refined and delicate taste, which corrects and polishes her productions. Without departing from the simplicity of nature, his diction is elegant, and his numbers are harmonious. A considerable part of this small volume consists of sonnets, in which some single sentiment is agreeably unfolded, and rendered strongly impressive, without attempting that pointed smartness which belongs rather to the epigram than the sonnet, but is often injudiciously attempted in this species of writing. Of these we shall give one specimen, in which a sublime image is exhibited with a glow of language which would not have been unworthy of the lyric or epic muse. P. 27.

' S O N N E T XII.

' TO STONE HENGE.

' What time 'mid evening grey the zephyrs sigh
 Along the bottom of the russet plain,
 My wondering eyes thy giant forms detain,
 Rearing in mystic rounds their bulk on high.
 Over thy birth Oblivion long has thrown
 Her darkest veil: by Druids led of yore
 The milk-white steeds distain'd thy sides with gore:
 Yet now Duration marks thee for his own;

And

And as in regal state he sits sublime,
 With iron sceptre deck'd and iron crown,
 He smiles contemptuous in the face of time,
 Who strives with idle hand to bend thee down.
 "Departing crush some weaker prey (he cries)
 "This fabrick sinks not until Nature dies,"

Among the original poems are some pathetic verses on the death of Mr. Headley; a beautiful descriptive piece, entitled, *The Morning Invitation*; and the following pleasing inscription for a Coppice near Elsfeld. P. 9.

‘ INSCRIPTION

FOR A COPPICE NEAR ELSFIELD.

- ‘ Heedless wanderer, come not here
 With clamorous voice, or footstep rude,
 For harmony's sweet sake forbear
 To violate this solitude.
- ‘ For ne'er the nightingale forsakes
 This haunt, when hawthorn blossoms spring;
 Veil'd in the shade of tangled brakes,
 She calls her nestlings forth to sing.
- ‘ Hark! catch you not their warbling wild
 That softly flows the leaves among?
 Now loudly shrill, now sweetly mild
 The descant of their thrilling song.
- ‘ The earliest primrose of the year
 Beneath delights its flowers to spread;
 The clustering hare-bell lingers near
 The cowslip's dew-bespangled bed.
- ‘ And whilst the western gales allay
 The fervour of the noon-tide heat,
 They whisper where, retir'd from day,
 The violet scents her low retreat.
- ‘ See, sparkling with a tremulous gleam,
 The rivulet meandering flows;
 Whilst on the surface of the stream
 The silver lily quivering blows.
- ‘ If tempted by the twilight shade,
 Beneath the smooth leav'd beech you lay,
 Soon will the charms, that dress the glade,
 Bring sweet oblivion of your way.
- ‘ But, heedless wanderer, come not here,
 This seat was not prepar'd for thee;
 Unless thy heart feels nought more dear,
 Than Nature and Simplicity.’

It is pity, that the chaste simplicity and elegance of these verses should suffer from an alloy of provincial vulgarism in the line

‘Beneath the smooth-leav’d beech you lay.’

The grammatical construction certainly required *lie*.

Jortin’s poem on the Nature of the Soul; his third Ode; an Ode to Health, from the Greek; an Epigram on Sappho, by Dioscorides; and an Epigram on the same, by Antipator, are very successfully translated.

ART. V. *The Coventry Act: A Comedy, in Three Acts. As performed at the Theatre Royal, Norwich, January 16, 1793. 8vo. 66 pages. Price 1s. 6d. Robinsons. 1793.*

THOUGH this dramatic bagatelle has been modestly introduced into the world on a country theatre, it is entitled to the honour of a town representation better than many a piece which passes muster on the boards of Drury Lane, or Covent Garden. It bears evident marks of good taste; and if it should be thought deficient in those contrivances which produce stage effect, the deficiency is compensated by the correct and elegant manner in which it is written. The leading incident is the punishment of a curious intruder into secrets, by sending him to Coventry. The comic effect is chiefly produced by the perseverance with which the punishment is inflicted, notwithstanding all the artful attacks which the culprit makes upon the feelings and passions of his fair persecutors. The following conversation will afford a pleasing specimen of the piece. P. 26.

‘*Lady Sarah.*—You seem out of spirits, aunt: I hope you do not suffer my father’s innocent raillery to hurt you?’

‘*Mrs. Readyheart.*—Indeed, lady Sarah, I do not think my brother uses me kindly! After the loss of poor Mr. Caleb Readyheart, he very obligingly gave me an invitation into Yorkshire, in hopes the change of scene would divert my attention from the late melancholy incident. I was willing to accept his offer on many accounts; but now, instead of taking off my attention, he adds to my affliction by his ill-timed jests.

‘*Lady Sarah.*—The first opportunity I have, aunt, I will give him a hint about it.

‘*Mrs. Readyheart.*—It is not my brother only, but George * too, from his example, is become equally intolerable.

‘*Lady Lucy.*—As to George, aunt, I am certain every thing which he says, is out of pure good nature. He is certainly a mad-cap, but he has good sense and a most excellent heart.

‘*Lady Sarah.*—Very well, Lucy; I see who is very partial to George.

‘*Lady Lucy.*—I am not ashamed to own my partiality for him. We have long been acquainted; and as my sister Caroline will not listen to his addresses, surely there is no harm in declaring it amongst ourselves; but you may be assured he shall never perceive it from my conduct, without some previous encouragement from himself.

‘*Lady Caroline.*—No, sister, George and I can never be united. I am by no means insensible to his good qualities; and were not my

‘ * Who is in the room, concealed under a gown, thrown over a large arm chair.’

heart

heart entirely devoted to another, I know of no one, whom I should prefer to him.

• *Mrs. Readyheart.*—He is certainly a man, whom few women would refuse.—Sweet resistless captivator! (*with affection and rapture.*)

• *Lady Sarah.*—Did not my father hint at something about George, just now, aunt?

• *Mrs. Readyheart.*—I desire, lady Sarah, that I may not have any of your insinuations.

• *Lady Sarah.*—Insinuations, aunt! Do you think I could have the folly to imagine that a widow, who had but just lost her fifth husband, could think of having a sixth; or if she was absurd enough to do so, it would be a resistless captivator just turned of twenty?

• *Mrs. Readyheart.*—Lady Sarah,—don't let me have any more such speeches as these. Learn to entertain a proper respect for the sister of your father.

• *Lady Sarah.*—Certainly, aunt,—where respect is due, I hope I never shall withhold it.

• *Mrs. Readyheart.*—Besides, if I had a partiality for him, it is no concern of your ladyship's; though I have often heard you speak of him in very warm terms.

• *Lady Sarah.*—No farther, aunt, than that George is an agreeable ratler; he knows all the jargon of *bon ton*; is a gentleman both in dress and manner; he never fails to be the life of the company, and is always ready to make up a party at whist; he keeps up the spirit of a round game, and loses his money with twice the air and negligence of any of the *beau garçons* of the present day; and with all these qualifications he is a most desirable appendage to the card-tables at my rout: besides this, he is the brother of my husband.

• *Lady Lucy.*—And consequently the most proper person for your *esprit d'étiquette* at such assemblages of fashion.

• *Lady Sarah.*—I am certainly fond of gaiety and fashion; but do not absurdly carry my notions of high life so far, as to think, like the rest of the world, that I must hate a man, because he is my husband; or, having a husband, that I am entitled to a whole string of gallants besides.—No, I married sir James for himself, and should it please heaven to take him away from me, I would shew my love to him after his death—by continuing single. (*archly.*)

• *Mrs. Readyheart.*—Now I always think, that I pay a proper respect to the shade of my departed husband, by substituting, as soon as possible, in his place, the nearest resemblance to his beloved image.

• *Lady Lucy,* (*with animation and affection.*)—It gives me uncommon pleasure, sister, to see, that the early prejudices of your education have withstood the trying ordeal of fashion and folly. We were brought up in quite a different style from most other females of the age: the cultivation of the mind was, by one of the tenderest and best of mothers, thought a prior care to the decoration of the person; and while others devoted all their attention to the superficial ornaments of dress, our dearest mother was anxious to lay a more lasting foundation for happiness—by SENSE and VIRTUE.

ART. VI. *The Irishman in London: or, the Happy African. A Farce. In Two Acts. Performed at the Theatre Royal, Covent Garden.* 8vo. 45 pages. Price 1s. Longman, 1793.

A PIECE

A PIECE much better adapted to raise a laugh upon the stage, than in the closet. The humour is of that low kind, which, chiefly depending upon the action, evaporates when it is committed to paper. The Irishman, as usual, deals more in blunders than in wit.

ART. VII. *Sprigs of Laurel: a Comic Opera. In two Acts. As performed, with universal Applause, at the Theatre Royal, Covent Garden.* Written by John O'Keeffe. 8vo. 47 pages. Price 1s. Longman. 1793.

THIS piece seems to owe it's success chiefly to it's loyalty; of which it possesses a much larger portion than either of wit, of humour, or of poetry.

D. M.

NOVELS.

ART. VIII. *The Wandering Islander; or, the History of Mr. Charles North. In Two Volumes.* 12mo. 520 Pages. Price 5s. sewed. Ridgway. 1792.

NOVEL-WRITING is become so much the art of trifling, or more properly of money-catching, that we are not apt to be over sanguine when we hear of new publications of this kind. In general, if a moderate degree of entertainment be derived, the reader should be content to retire, uti conviva satur.

With respect to the work before us, it answers very well, in our opinion, to the character of a novel. It possesses much original humour, many just and liberal sentiments, pertinent reflections on life and manners, and incidents, that have a sufficient degree of novelty to keep up the attention of the reader. It is too in the main, well written, though the style in a few instances is a little incorrect, and the quotations in two or three places not quite accurate. The following privileges of a novel-writer are laid down by Mr. North in his own humorous manner. p. xiii.

‘ A novel-writer may be as profuse of titles, as any monarch in Europe.

‘ _____ may lay all his or her scenes in high life, provided he or she live in a garret.

‘ _____ may break a promise as well as any lord in the kingdom.

‘ _____ not bound to spell words according to Johnson, Sheridan, &c.

‘ _____ if a female, at full liberty to break Priscian's head, as often as she does her husband's; and if her novel does not succeed, may hang or drown herself—why not, as well as poets and painters?

‘ _____ entitled to prose licence as well as poetic, and to eat and drink at pleasure—in imagination.

‘ _____ at full liberty to seize on all French prizes, provided they understand a few words of the language.

‘ _____ entitled to disemvowel, or rather, as *Tom Brown* expresses it, to *disembowel* any word or words, in the English or any other language.

‘ A novel

always permitted to throw the one half of their faults on the *unfortunate* press, and the other on the bad taste of the public.'

P. 68. 'I was born [the author tells us,] in one of the most delightful islands in the universe; there, in order to prevent the abuse, the use of money is not known—a vein of marble is preferred to a vein of silver; and a pit of *harmless* coal, to all the *guilty* mines of Golconda. There the cock in the fable, that preferred the barley-corn to the diamond, is considered as a philosopher. With us the church was not looked upon as a monster, whose appetite could never be satiated; for, instead of annually devouring the one-tenth of our grain, lambs, hogs, turkeys, geese, hens, chickens, &c. &c. &c. she might be said to live on the fruit of her own industry, as there was a certain portion of land assigned to every pastor: by this means all petty suits about tithes were entirely cut off; so that the clergyman and his parishioners lived at perfect amity with each other. This, you know, is not the case in every country, where but too often the very corn that is strewed in the faithful bosom of the earth, turns out in this respect to be the very seed of contention; in consequence of which they cannot feel the inestimable value of that religion which is founded on the purest forms of worship, in which all the virtues are inculcated, all the graces prayed for, and our very prayers are instructive; where God, and God only, is the object, and an universal charity to all mankind is, as it ought to be, the subject of our devotion.

'Having said this much of that enchanting isle, in which I first saw the light, the reader is at liberty to place it where he pleases—in the moon if he chuses—and no doubt, if that lady has any influence over him, she will expect it, as I know not the planet to which it *would not be a compliment*; an island that flows with milk and honey—in Hybla or the Galaxy—neither one nor the other; I have endeavoured to settle the preliminaries—but will not venture to promise any thing, but that you shall always find me to be, &c.'

The following character of his father is prettily drawn. P. 37.

'My father, then, was a clergyman of the church of England as by law established, or rather as by the gospel established; for he preferred the authority of the Bible to an act of the senate; and though he never rose higher than a curate, nor ever sought to rise higher, it was observed that he never lost any of his height in speaking of the dignity of its hierarchy, which he often did, as Story himself was not better versed in the priesthood; yet I have at times seen him shake his head, and heard him say, that the sons of Levi "took too much upon them." Groome was so great a favourite, that he interleaved his works, and added several notes.

'As he was the younger son of a younger brother—for there was a superfoetation of those chaps in our family, owing in a great measure to the law of primogeniture, which was very lucky for the eldest, who happened to be little better than fools, and must have begged their bread, if they had not been born to an estate—as he was the younger son, I say, my grandfather, who plainly saw how matters went in the church, was determined to bring him up to some decent trade, at the instance of a cousin (a remarkable benefice broker, that is, a man that dealt in fat and lean livings) he was prevailed on to train

train him for the church, in consequence of which he was sent to study divinity, which in those foolish days was looked on as an article as necessary in a divine, as the whole thirty-nine together: but it is only doing him justice to say, that he did not make a trade of religion; no! he was too fond of her to prostitute her charms: on the contrary, he took such delight in portraying them, that even infidels approached to kiss the hem of her garment, which dropt with myrrh and aloes beyond the balm of Gilead. She dealt in no mysteries, laid on no paint, lived in no labyrinth, the paths that led to her abode were plain, and though shooting out into different directions, united in the centre, like the rays of glory that played round her head. In terms like these did he bring about the peace of the church; his example strengthened his precepts, insomuch that, like parson Adams, he was called the father of his numerous auditory, who, like himself, were not called hearers of the word only, but doers.—He was not merely the physician of the soul—at the instant that he poured the balm of consolation from his lips, he was as generally successful in cooling the agonies of a fever, or binding up the bodily wound with balmy fingers. Few clergymen said their prayers oftener of their own accord. His notions of commerce he drew from sir Andrew Freeport; sir Roger de Coverly and he tallied exactly in their ideas of landed interest; the philanthropic Fenelon strengthened his opinion of policy and government; like old Macklin he was always attached to the broadest system of liberty. How often have I heard him, even in the pulpit, dilate with rapture on the poverty of the Spartans, the blessings of freedom, and the charms of peace! What avails all our industry? said he; what inducement is there to plow, and to plant, if the produce is to be cut down by the sword of the tyrant; in such a case who will sow the doubtful grain?

• His learning was various; he liked to gossip, as he used to call it, with every writer, but lived in reality with the scriptures, in which he was deeply versed; though at the same time he did not suppose they had escaped interpolation; that he might distinguish, however, between the tares and the wheat, he applied himself with such diligence to the study of the hebrew tongue, that he might be said to be a critic in it—but he could not bear to see the sublime poetry of the Old Testament chopped into dactyls, trochs, spondees, &c.

• Antiquity and he were old acquaintances; his delight was to trace that eccentric animal man in every stage, from the day he fed on acorns, and slaked his thirst at the transparent brook, to the time that luxury became a science, and that he sunk enfeebled on the bed down.

• Chronology and he were chronies; yet after all he confessed, with Sarson and several others, that it was impossible to settle accounts with father Time.

• As it is but fair that imagination, which gives us so much pleasure, should be sometimes indulged in a little herself—occasionally he used to take an airing with the muse—but was never so highly pleased in her company, as when she taught the lute to languish to those tender notes, of which the tripe-clad hottentot and half-frozen laplander are susceptible.

• And in order to mark the reign of superstition and credulity, he had

had formed a collection of the* lives and canonization of sundry saints, particularly the life of St. Augustine, of which we meet an abridgment in the *Calendarium Annuale Benedictorum*, which only contains 30,000 miracles of that saint, with missals and passionals.

* 'To such extent did he carry these studies, that it may be literally said, he took more pains to settle the sons of Noah, than to settle his own, though he had four of us, with as many daughters, save one, so dear to each other, that one only wished to live to see the rest provided for. Like honest Crow, he consigned us to providence†, who knows our necessities before we ask, and is even readier to give than we are to ask, those things which constitute our happiness here and hereafter.—Our patriarchal mansion was built on the summit of a gently rising hill, lest it should escape the eye of the way-worn traveller, who was always sure to find a "ready chair" and a hearty repast, crowned with a cup of home-brewed beverage, which he usually called Adam's ale, after parson Adams, whose taste he thought he would have hit, in case that primitive character had drank of it. My mother and he entered so early into the connubial state, that their courtship continued long after their marriage.—Having thus in some measure, particularly in my own, settled the preliminaries, I think it is best to break off for the present,

' *Divisum sic breve fiet opus,*

and so, in the language of an honest Hibernian on a similar occasion, I hope you will excuse the length of this, as I really had not time to write a shorter.'

* 'Viz. St. Anslem, by Eadmerus; St. Adan, St. Thomas Becket, St. Cuthbert, tutelar saint of Durham, St. David by Giraldus Cambrensis, St. Dunstan, St. Elphege, and Odo, archbishop of Canterbury, by Osborn, the monk; St. Edmund, king of the East Angles, by Abbo Floriacensis; and his cousin, St. Fremund, son of king Offa, by Burchard of Dorchester; St. Edward the confessor, by Ælred, abbot of Rievaulx; St. Guithlac of Croyland; St. Goodric, St. Hugh, bishop of Lincoln, St. Marcellinus of York, St. Mildred by Gotfeline de Sancto Bertino; St. Oswald, archbishop of York, St. Robert, bishop of Hereford. These are only just presented to the reader as a specimen; for it would swell a thousand belgic volumes, even to give the bare names of the miracle-mongers of those days; when a man or woman could be fainted with as little difficulty as an alderman can be knighted at present: but superstition, thank heaven! is now on her death-bed, and may she never recover!

† 'The reformation had found so able an advocate in the life and conversation of this pious pastor, that his enemies deemed him worthy of martyrdom, which he passed through with all the gaiety of a More, the resignation of a Socrates, and the constancy of a Huss. Such of his friends as preferred temporal to eternal interest, strove to persuade him as he approached the stake, to relinquish those sentiments which he was going to seal with his blood, on account of his family, which was large and helpless; to which he answered with a smile, "Ye all know I love my family—but he that feeds the *ravens*, will not forget the young *crows*."—His confidence was not misplaced.'

This work is written in a course of letters to a friend, when Mr. N., after his various adventures, had retired to a farm. This farm he lays out much time in improving, and gives a very pleasing account of it to the reader. In the course of his history he introduces many instructive stories; and the incidents of his own life have an agreeable variety.

As every hero is always supposed to be susceptible of female charms, Mr. Charles N. describes himself as possessed of this susceptibility in no small degree, and we give him credit for possessing a heart capable of a refined passion. We shall be happy to see his Elvina introduced again, though we should be sorry to meet with any swelling of the hazel.

Our adventurer breaks off his history abruptly, at the end of the second volume; but tells us in an advertisement, that it was intended to have been published in four volumes, but that the continuation of it depends on the reception which these two volumes meet with from an indulgent public.

We shall only add, that if the public read these volumes with the same candour, and derive from them as much pleasure as we have done, Mr. N. will be encouraged to proceed in his history. Y. A.

ART. IX. *Melafina; or the Force of Passion. Being a well authenticated Fact. In a Series of original Letters. In two Volumes. 8vo. Price 5s. sewed. Nunn.*

IT is often said in defence of the present race of novel writers, that their writings have at least no immoral tendency. And with respect to many productions of this kind, the plea may be fairly admitted. To the present novel, however, we cannot ascribe even this negative merit. Notwithstanding the writer's ingenious apology, in which he instructs his fair readers to infer from the story, that 'platonic love is a dangerous system,' we must be of opinion, that the tendency of this piece is rather to foster illicit passions, than to restrain them. Melafina, the heroine of the tale, falls in love with a married man, whose wife 'is endowed by nature with every requisite to ensure the felicity of her husband;' and after carrying on a more than sentimental correspondence with him, in the course of which the lover prepares the way for the completion of his wishes, by undermining her moral principles, the romantic maiden's virtue at last falls an easy sacrifice to her passions; the good wife is seasonably sent under the clods by a consumption; the husband consoles himself with the reflection that 'he cannot charge himself with having treated her with neglect, inattention or unkindness;' the mistress becomes to her friends 'infinitely more an object of veneration, than if she had never erred;' and, after a decent interval of six months, the account is closed by a happy marriage. The episodical matter of these volumes is liable to objection, on the same grounds with the principal story; except some remarks upon the manners of the Irish nation, awkwardly enough introduced in the course of the correspondence between Melafina and her lover. D. M.

POLITICS. POLITICAL OECONOMY.

ART. X. *Oeuvres de Jérôme Petion, Membre de l'Assemblée Constituante, &c.*—*The Works of Jérôme Petion, Member of the Constituent Assembly, of the National Convention, and late Mayor of Paris.*

[Continued from Vol. xv. page 98.]

WE have already attempted an analysis of that part of Mr. Petion's works, which is more immediately dedicated to an investigation of the principles of government, and beheld him occupied, previously and subsequent to the late memorable revolution, in the noble attempt of meliorating the jurisprudence of his native country, and benefiting the whole human race.

But it is to his eloquence still more than to his literary labours, that this respectable citizen of France is indebted for his celebrity: indeed most of the great plans adopted by the constituent assembly, and national convention, were suggested and enforced by him; and more than once, the city of Paris has been indebted for its preservation to his happy facility, in commanding the attention, assuaging the passions, and soothing the minds of its enraged populace.

Vol. III. *A discourse on national conventions, delivered before the constituent assembly.*

The question under debate was, 'whether national conventions should be chosen, to revise the constitution, or this important business referred to the legislative body?'

Our author was decidedly in favour of conventions, elected *ad hoc*; and, without an express stipulation, for this purpose, it was his opinion, that all their labours would be fruitless.

'If you neglect these, [says he] the noble edifice which you have erected with so much difficulty, constancy and courage, will soon lie prostrate; but conventions, if I may be allowed to express myself in this manner, would form the *key-stone* of that arch, on which the building is erected, and connect the different parts of it together in such a manner, as to ensure its strength and duration.'

Mr. P. then takes a survey of all the conventions, that have been held among nations struggling for liberty. He begins with the appointment of commissioners in England, in 1604, in order to treat about an union with Scotland, but denies that either this, or a similar but more effectual appointment in 1707, was worthy of the name. He next mentions the covenant in 1638; the meeting of the Scottish parliament in 1644; and the English parliaments of 1650, and 1660; but he seems unwilling to allow the name of a convention to any other, than the assembly of 1688, which called William III. to the throne of Great Britain.

'It appears to me, that conventions are the surest and best safeguard of public liberty, and the rights of the people. They maintain that harmony among the various political powers, without which nothing is stable; without which the best laws are ineffectual; without which disorder and confusion are inevitably introduced. A regulating authority interfering at fixed epochs,

in order peaceably to examine whether the constituted powers have over-stepped their limits, and committed an usurpation upon the rights of the people, is an idea truly great and sublime.

‘ This idea was unknown to all the nations of antiquity ; accordingly the least agitation among them was productive of the most fatal disorders, and every commotion presented the appearance of a catastrophe. They instantly recurred to force and violence, and knew not how to protect their liberties, but by arms, and the shedding of human blood. It was also by the same barbarous means, that tyrants brought about the reign of despotism ; or if this did not take place, magistrates were elected, and invested with a frightful degree of authority. In these moments of crisis and of peril, Rome had her dictators, Sparta her ephori. How much more preferable is it, to have recourse to a simple, peaceable, and legal mode of proceeding, in order to allay those storms which may menace the safety and the happiness of empires. Frenchmen ! if you wish to preserve your liberty in all its purity, decree national conventions.’

Our author concludes his speech by moving :

Art. I. ‘ That at the expiration of every 20 years, on the first of May, a national convention shall be chosen, and invested with the necessary powers, in order to revise the constitution :

Art. II. ‘ The members shall be elected in the same manner, and with the same forms, as those for the legislatures.’

N. B. We are told in a note, that it is Mr. P.’s opinion, that population should be the sole basis of representation : this idea has been since adopted.

Art. III. ‘ The primary assemblies shall deliver to their deputies, if they deem it necessary, instructions and observations on the constitutional articles susceptible of reform.

Art. IV. ‘ Each department shall send one-third more deputies, than is usually sent to the legislative body.

Art. V. ‘ The duration of the convention shall not exceed six months.

Art. VI. ‘ A citizen who has been a member of one convention, shall not be nominated to the succeeding one.

Art. VII. ‘ The next convention shall assemble on the first of May, 1800. And,

Art. VIII. ‘ If in the interval between the assembling of these bodies any great events shall have happened, or if the nation shall have manifested its express wish, then an extraordinary convention shall be convoked.’

On the liberty of the press.

This speech abounds with a variety of bold, elevated, and masculine ideas, and is worthy of the perusal of every friend of liberty.

‘ What more powerful, or more certain means, can be adopted, [says our author] in order to increase knowledge, than the liberty of the press ? It is a sublime invention which makes the ideas of one man common to all ; which converts them into a patrimony for every nation ; which renders them imperishable and almost corporeal ; which has already so prodigiously extended the sphere of

of our comprehension, removed the barriers of the human mind, and undoubtedly is preparing new prodigies for posterity.

‘ The liberty of the press makes the arts and sciences flourish, and gives a new life to all the social institutions ; by it’s means errors are dissipated, prejudices are chased away, opinions struggle with opinions, and after a combat, in which they become refined and purified, truth at length triumphs.

‘ The liberty of the press elevates the mind, gives energy to talents, and develops and displays genius.

‘ The liberty of the press is the safe-guard of political and civil liberty. Nothing can equal, nothing can supply the want of this species of public censure ; it watches while the law sleeps ; it restrains when the law cannot repress ; it *denounces* to the public opinion, when the law cannot *denounce* to the courts of justice.

‘ The liberty of the press, and the slavery of nations, are incompatible. An enlightened people cannot remain in bondage. The man who knows his own rights, wishes to enjoy them. Ignorance is the cause of slavery, and of the ills that afflict the human race. It is owing to this, that the despots of all times, and of all countries, have united their efforts, and employed the most tyrannical precautions, in order to prevent the people from receiving knowledge.

‘ From the first rude and awkward signs that man was enabled to trace, to the discovery of the admirable art of printing, every thing was made a mystery to the people : to read was a science, to write was a science, and the sanctuary of the sciences was carefully kept shut ; a few adepts only were allowed to penetrate it’s recesses. Ignorance was erected into a system ; it appeared dangerous to enlighten mankind, and it was upon this ignorance, that those who governed, founded their authority. Priests and princes strove together to bend the people under the yoke of superstition and servility ; they persecuted those who wished to remove the veil, and dissipate the darkness. Recollect, if you can, that innumerable croud of proscribed great men, whose sole crime was to instruct the human race, and to meliorate their lot. It may be truly said, that, during the infancy of societies, every useful discovery has been repaid with ingratitude, and recompensed with punishment !

‘ With the liberty of the press, a bad constitution may be mended ; a vicious one reformed. Without this liberty, the best constitution may be corrupted, and the most sage laws will certainly degenerate. In short, I do not know any law so important, or which can be more extensive in it’s effects, than the liberty of the press : I speak of a full, entire, indefinite liberty.’

Mr. P. now considers society, under three different points of view :

1st, In a state of despotism.

2d, In it’s passage from despotism to liberty. And,

3dly, In a state of consolidated liberty.

He thinks no one will deny, that the author who exposes his life, in order to burst the fetters of his country, merits a crown of laurel, rather than disgrace. The cries of liberty which he sends forth, are cries of revolt in the ears of tyrants ; violence

may stifle, but reason justifies, and humanity applauds them. An incendiary writing therefore, in the days of despotism, ought to be considered, according to him, as an effort of virtue.

During the passage from despotism to liberty, as the people are occupied in reconquering their rights, the men who thunder against tyranny, and who arm their fellow-citizens with arguments, in order to enable them to combat for the cause of freedom with success, render important services to the community.

Even after a revolution has been achieved, it would be absurd, unjust, and impracticable, to enact a law against libels, for how can those men be punished, who conscientiously oppose the new government? or how can the law display it's severity against those writers, who, led astray by their patriotism, reply to the libels of their enemies by means of other libels?

'In a well organized society, built upon a firm and a solid basis, incendiary writings are not to be dreaded. All the citizens, under this happy establishment, develop their industry, augment their riches, live in peace with each other, acknowledge nothing but the law, and are not afraid of oppression. It is ridiculous to tell them to change their lot, for where will they find a better? it is ridiculous to preach up revolt to them, for they are content with the established order of things.

'Either a nation is happy under it's constitution, or it is not. In the first case, a seditious writing falls into contempt; in the second, the writing ceases to be seditious.

'They are but little acquainted with the effects of liberty upon a people, and upon the extension of human reason, who are afraid of libels under a good constitution. In the same proportion, that despotism renders the people ignorant, stupid, susceptible of all manner of bad impressions, and ready to deliver themselves up to every species of excess; so does liberty render them good, generous, and capable of the noblest and greatest actions.'

After recapitulating the many instances of oppression exercised in this country, against Stubbs, Hutchins, Sidney, Horne Tooke, and some others of a still later date, whom we forbear to mention, and ridiculing the modern doctrine of averments, inuendoes, &c., Mr P. concludes his oration by proposing the following plan of a decree:

Art. I. 'Every man shall be at liberty, to manifest his thoughts, either verbally or by writing, upon any subject whatever, without being molested or persecuted.'

Art. II. 'The right which the people possess to inspect, and censure, the conduct of those who exercise public employments, being highly necessary for the maintenance of liberty, no individual exercising these functions, who is attacked by writing in his quality of a public man, shall prosecute either the author, printer, or publisher of the same, before the tribunals, in order to procure a reparation in damages, or to cause punishment to be inflicted upon them.' And,

Art. III. 'Private persons who may be calumniated, shall be allowed (if they please) to have recourse to a court of justice in order to claim satisfaction, and indemnification for the wrongs they may have suffered.'

We could wish to see the whole of this speech translated and published, as it might be of great service at the present moment, when such new and extraordinary means have been adopted, to cramp, if not totally to annihilate, the liberty of the press in this country.

An opinion concerning a new mode of scrutiny.

Vol. III. *Declaration of the rights of man*—This was the first of the kind published, and it will be easily perceived, that much of it has been adopted in the constitutional code.

Observations on the decree of the fourth of August.—Mr. P., in a bold and masculine strain of eloquence, supports this decree against the objections of the nobility and the priesthood, whose privileges had received a death wound by it.

Opinion concerning an appeal to the people.—It being early foreseen, that Lewis XVI. would endeavour to counteract the operations of the legislature by means of the *veto*, an appeal to the people was recommended by Mr. P., as the best mode of settling all differences which might arise between the legislative and executive powers.

— *concerning the slave trade.*—It may be readily supposed, that an enlightened and philosophical mind, like that of the author before us, would turn with horror from this odious traffic in human flesh, and display a just indignation against those men, who revel in the luxuries procured by the miseries of their fellow mortals. But he did more; for he not only demonstrated its barbarity and inhumanity, but also insisted on its impolicy; it being pernicious to the state, hurtful to commerce, and disadvantageous to the planters themselves. After summing up his arguments, he concludes by moving for a committee, to examine evidence respecting the pernicious tendency of this trade, and also to propose a plan for meliorating the lot of the slaves at present in the colonies.

— *concerning the troubles in the island of St. Domingo.*—It is here proposed, to declare the people of colour French citizens; to admit them to the elective franchises; and to send two ships of the line, and 1200 regulars, to enforce this decree. These suggestions, although at first disregarded, were finally adopted by the assembly.

— *on the establishment of territorial banks in France.*—This speech contains the outline of a plan for establishing *land banks*, for the improvement of agriculture; if we be not greatly mistaken, the idea was formerly suggested by the famous Law, who, notwithstanding some of his projects proved abortive, must be acknowledged to have been a great man.

— *concerning assignats.*—Our author was the first person in France who displayed and insisted on the advantages arising from the emission and circulation of *assignats*.

‘Do you know [says he] by whom these *assignats* are to be dreaded? By a minister of the finances; and why? because, if the debts of the state were paid, if the mode of levying the imposts were simplified, if the mode of drawing up, and passing the accounts were rendered clear and simple; a minister of the

may rise, but reason justifies, and humanity applauds them. An incendiary writing therefore, in the days of despotism, ought to be considered, according to him, as an effort of virtue.

During the passage from despotism to liberty, as the people are occupied in reconquering their rights, the men who thunder against tyranny, and who arm their fellow-citizens with arguments, in order to enable them to combat for the cause of freedom with success, render important services to the community.

Even after a revolution has been achieved, it would be absurd, unjust, and impracticable, to enact a law against libels, for how can those men be punished, who conscientiously oppose the new government? or how can the law display its severity against those writers, who, led astray by their patriotism, reply to the libels of their enemies by means of other libels?

‘ In a well organized society, built upon a firm and a solid basis, incendiary writings are not to be dreaded. All the citizens, under this happy establishment, develop their industry, augment their riches, live in peace with each other, acknowledge nothing but the law, and are not afraid of oppression. It is ridiculous to tell them to change their lot, for where will they find a better? it is ridiculous to preach up revolt to them, for they are content with the established order of things.

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finances would lose much of his importance, for he could no longer engross the confidence of the vulgar by the appearance of false science, and of pretended ability; he would become merely a first clerk in his own office, and I hope, that we may at length arrive at that point, when a minister shall deem himself accountable, subordinate to, and nothing more or less than the clerk of the nation.

‘Do you know by whom assignats are to be desired? By all the useful and laborious classes of society, who will find in an increase of money, the most precious resources for the encouragement of industry, and the increase of prosperity.

‘Do you know by whom assignats are to be desired?—By those who wish for, who sincerely love the constitution; not only because all who acquire national property will necessarily become the apostles and the defenders of this constitution; but because they will feel, that the frightful disorder which at present reigns in the finances, can only be remedied by grand, firm, and vigorous measures; because petty reforms, and palliatives, in the present violent crisis, will only prolong our evils, fatigue, and exhaust the patience of the nation, and at length bring on it's final catastrophe.’

Plan of accommodation between the club of 1789, and the society of the friends of the constitution.—This was composed with a view of recommending union and fraternity among the friends of liberty.

On the re-union of Avignon to France.—The claims of the pope on Avignon, and the scandalous mode by which the *holy see* procured possession of that city and the neighbouring district, are here examined at full length. It is proposed, that it shall be instantly re-annexed to France, and that the king shall negotiate with the court of Rome, relative to an indemnification.

On the right of making peace or war, and also on the forming of treaties.—It is here proposed, that the executive power shall neither be able to declare, to undertake, or to prosecute a war, without the express consent of the legislative body; and that in regard to peace, and to treaties of any kind whatever, the legislature shall modify, reject, or admit the terms proposed.

Opinion concerning the Tobacco trade.—Several members of the constituent assembly thought, that the culture of tobacco should be prohibited in France, and this question had only been examined as a mere matter of finance, until our author thought proper to consider it in a political and commercial point of view. He proposes, that the domestic culture of this plant should be freely permitted, and that by way of encouraging the commerce of France, and her new ally, this commodity should be imported in French and American vessels only.

———*on testaments in general.*—The plan here proposed somewhat resembles our custom of *gavelkind*, with a liberal extension to females, as well as males.

———*concerning the punishment of death.*—It is very forcibly and energetically contended, that this inhuman punishment ought to be entirely and for ever suppressed.

Opinion concerning a national elective council of execution.—It is but two years since it was deemed nearly as great a reproach to be a republican in France, as it is at present in England; Mr. P., however, boldly and manfully avows his opinions in this discourse.

Letter from Jerome Petion to his constituents, on the present state of public affairs.—It appears by this letter, that our author once despaired of the success of liberty to such a degree, that he was with some difficulty prevented by his friends from resigning his post, and retiring into obscurity.

We understand, that a fourth volume of Mr. P.'s works will soon be published; we shall then conclude our analysis of the labours of this able and enlightened legislator.

IRISH AFFAIRS.

ART. XI. *Petition of the Roman Catholics of Ireland. Intended to have been presented to Parliament in Feb. 1792: with a Preface.* 8vo. 16 pages. Dublin, Byrne. 1792.

IN this petition, which Mr. O'Hara attempted to present to the house of commons of Ireland on Wednesday the first of February, it is stated, that the petitioners and their ancestors for near a hundred years back 'had groaned under a code of laws, the like of which no age, no nation, no climate, ever saw.'

'Yet fore as it were [continue they] from the scourge of active persecution, scarce yet confirmed in our minds, and but lately secure in our persons and in our houses from the daily alarms of search-warrants and informers, we come before parliament for the first time; and we come to ask an alleviation of burdens, under which we can only find consolation in the melancholy comparison of former times.

'It is a part of our calamities that we do not know how to tell them with propriety; and if our complaints should deviate into remonstrances, and we should seem to upbraid when we mean to supplicate, we trust a due allowance will be made for expressions extorted by our anguish, or proceeding from an inevitable ignorance of form. Excluded from the constitution in all its parts, and in many respects aliens to the law, how should we have learned the forms of parliament?

'Behold us then before you, three millions of the people of Ireland, subjects of the same king, inhabitants of the same land, bound together by the same social contract, contributing to the same revenues, defended by the same armies, declared by the authentic words of an act of parliament to be good and loyal subjects to his majesty, his crown and government, and yet doomed to one general unqualified incapacity; an universal exclusion; an universal civil proscription.

'We are excluded from the state, we are excluded from the revenues, we are excluded from every distinction, every privilege, every office, every emolument, every civil trust, every corporate right. We are excluded from the navy, from the army, from the magistrature, from the professions. We are excluded from the palladium of life, liberty, and property—the juries and inquests of our country.

from

From what are we not excluded? We are excluded from the constitution. We stand a strange anomaly in the law; not acknowledged, not disavowed; not slaves, not freemen; an exception to the principles of jurisprudence; a prodigy in the system of civil institution. We incur no small part of the penalties of a general outlawry, and a general excommunication. Disability meets us at every hour, and in every walk of life. It cramps our industry, it shackles our property, it depresses our genius, it debilitates our minds. Why are we disfranchised, and why are we degraded? Or rather, why do these evils afflict our country, of which we are no inconsiderable part.'

This petition was withdrawn, on account of some informality in point of form; but the prayer of it has, in a limited degree, been since complied with.

ART. XII. *A Sketch of the Debates in both Houses of the Parliament of Ireland, on the Roman Catholic Bill passed in the Session of 1792. Containing the Sentiments of the most able Senators as to the Propriety and Necessity of admitting the Roman Catholics to the full Participation and Rights of the Subject.* 8vo. 40 pages. Dublin, Byrne. 1792.

It being resolved on Saturday, February 18, that a committee of the whole house should be formed, in order to take into consideration a bill to remove certain restraints and disabilities therein mentioned, to which his majesty's subjects professing the popish religion were liable, colonel Hutchinson arose, and lamented the jealousies that existed between the catholics and the protestants in that kingdom. He then considered the nature of the bill under discussion, which embraced four objects, viz. The right of taking apprentices, of keeping schools, of intermarriages, and of being called to the bar. He thought, that the advantages here held out to the catholics were not sufficient; and affirmed, that it would have been impossible for any one to have cavilled upon the present occasion, had not the ingenuity of some gentlemen conjured up the phantom of the protestant ascendancy.

Mr. Grattan, in a very long and able speech, recapitulated the injurious statutes that had been passed against the Irish catholics.

'What is the condition of the Irish catholic? He cannot exercise his industry in any one profession—bar, army, or navy; he cannot obtain a degree in physic; he cannot receive any education, foreign or domestic; he cannot intermarry with a protestant; and if a protestant should by evasion marry a catholic, she communicates to her husband the taint of disability; he cannot carry arms for his amusement or his defence; he cannot employ a protestant servant to carry arms for him; he is bound without his consent, taxed without being represented, and is excluded from the political, civil, military, and constitutional functions, to whose establishment he is made to contribute.'

Mr. Curran concluded a very animated speech on the same side of the question, by calling on the house to consider the necessity of acting with a social and a conciliatory mind.

'A contrary conduct [said he] may perhaps protract the unhappy depression of our country, but a partial liberty cannot long subsist. With infinite regret must any man look forward to the alienation of
three

three millions of our people, and to a degree of subserviency and corruption in a fourth. I am sorry it is so very easy to conceive, that in case of such an event, the inevitable consequence would be an union with Great Britain. And if any one desires to know what that would be, I will tell him.—It would be the emigration of every man of consequence from Ireland; it would be the participation of British taxes without British trade; it would be the extinction of the Irish name as a people. We should become a wretched colony, perhaps leased out to a company of Jews, as was formerly in contemplation, and governed by a few tax gatherers and excisemen, unless possibly you may add fifteen or twenty couple of Irish members who might be found every session sleeping in their collars under the management of the British minister.

This bill having passed the house of commons, notwithstanding the opposition made to it, was carried *nemine contradicente* in the house of peers, but it was of too narrow and contracted a nature to allay the ferment, that had begun to take place in the kingdom.

ART. XIII. *The Report of a Committee appointed by the Society of United Irishmen of Dublin, 'to enquire and report the Popery Laws enacted in this Realm.'* 8vo. Second Edition. 4+ pa. Dublin, Byrne. 1792.

THIS report contains a detailed account of the grievances under which the catholics of Ireland now labour.

I. *As to Education.*—In regard to this very essential article, every well regulated community has been particularly attentive; but such has been the cruel and impolitic operation of the penal statutes, that none but those who conform to the established church are permitted to study in Ireland; the catholics have consequently been obliged to educate their children in foreign countries, a circumstance attended with great expence and inconveniency.

II. *Guardianship.*—‘The law concerning guardianship stands simply thus:—Papists other than ecclesiastics, taking the oath of allegiance, and subscribing the declaration as prescribed by the 13th and 14th Geo. 3. ch. 35, are thereby qualified to be guardians of their own child, or the child of a papist, but not of the child of a protestant.’

Marriage.—‘As to the law concerning marriage, it is extremely simple in its severity, as it consists of but one regulation, for every marriage celebrated by a popish priest between two protestants, or between a papist and any person who has been, or has professed him or herself to be a protestant at any time within twelve months before, such marriage shall be null and void without any process or judgment of law whatsoever; and nevertheless, the popish priest who celebrates such marriage shall, on conviction, be guilty of felony without benefit of clergy or of the statute, and suffer death accordingly; for, says the lawyer, it is the celebration, and not the marriage, constitutes the offence.’

III. *Self defence.*—‘The method which the statute law of Ireland has taken upon this delicate article, is to get rid of all difficulties at once, by an universal prohibition to all persons who are not protestants, at all times, and under all circumstances, to use or keep any kind of weapons whatsoever.’ The penalties, and the ‘modes of inquisition’ in order to discover offenders, are truly horrible.

Exercise

Exercise of Religion.—All popish *regular* and *secular* ecclesiastics not qualifying according to statute, and all papists exercising ecclesiastical jurisdiction, are to be imprisoned till they be transported beyond seas, and in case of return are to suffer for high treason. If any person shall seduce a protestant to renounce the protestant religion, and profess the popish, the seducer and the seduced shall incur the penalty of *premunire* mentioned in the 16th Rich. 2.

iv. *Real estates and chattels real.*—Among the many disabilities still remaining, papists are precluded from buying or purchasing any advowson; and the right of presentation of a papist to any ecclesiastical benefice is vested in the crown.

v. *Goods and personal chattels.*—A wife of a papist *conforming* in his life time, (notwithstanding whoredom, adultery, &c.) shall be entitled to one third of his personal estate; the child of a papist, on *conforming to the protestant religion*, may file a bill in chancery, and oblige him to confess upon oath, the value of his *goods and personal chattels*; and any sum, not exceeding one third of the same, is to be set apart for the immediate maintenance of such child.

vi. *Franchises.*—1. No person shall hold any ecclesiastical office or employment, without making a declaration against transubstantiation:

2. No person, without making a declaration, &c., and receiving the sacrament according to the church of Ireland, shall hold any office or employment, civil or military, except the office of high constable, churchwarden, surveyor of the highways, or any like inferior office:

3. Papists are not entitled to vote at vestries, (held for other purposes than paving and lighting) unless they happen to be the churchwardens, in which case they may vote, except for the repairing of churches:

4. Papists are not to be parochial watchmen in times of *tumult* and danger:

5. Papists, upon taking and subscribing the oath of allegiance prescribed by the 13th and 14th Geo. 3. ch. 35, may *qualify* so as to be called to the bar; but they are expressly excluded from being king's counsel; neither can they act as proctor, one of the six clerks, sub-sheriff, sheriff's clerk, &c.

6. No peer, or member of the house of peers, or commons, can sit or vote in either of them, without first subscribing the declaration against transubstantiation, under certain disabilities, and an express penalty of 500l.:

7. No papist is intitled to vote at the election of any member to serve in parliament; or at the election of any magistrate for any city or other town corporate, &c.

‘ Your committee submit to you this view of the catholic penal statutes, under the galling yoke of which your country has so long and so patiently languished; statutes unexampled for their inhumanity, their unwarrantableness, and their impolicy. The legislature which is instituted to protect and cherish the people, has here overspread the land with laws, as with so many traps, to ensnare the subject in the performance of the obvious and necessary duties of life.

‘ We recognise a free state in the right exercised by its inhabitants, of framing laws for the security of their liberty and property against all invasion; but with us the order of civil association is reversed, and

and the law becomes the foe, the ruffian that violates the rights, and destroys the harmony of society. That this infamous system of political torture was not warranted by any alledged delinquency on the part of our catholic brethren, is notorious; for it was devised in times of profound tranquillity. We cannot therefore refrain from acknowledging with sympathy that signal forbearance in our oppressed countrymen, which, joined with a laudable sense of shame in the persons insidiously authorised to give efficacy to these acts, has preserved our country from the calamitous consequences of such flagitious misgovernment.

‘As for the *favoured* part of the community, your committee considering that this code, in its expanded operation over this realm, is utterly subversive of the fundamental principles of the constitution, feel it their duty seriously to inculcate this truth—that our liberties must ever rest on the most precarious foundation, while seven-eighths of our fellow citizens remain palsied in the exercise of those rights which were our common inheritance.

‘A divided people, governed by foreign influence, and domestic corruption, presenting but a remnant of its citizens for the exercise of political freedom, and but a remnant of that remnant represented in parliament, we submit to laws enacted, and taxes imposed, not only without our consent, but against our declared sense.—And from the specimen before us, and our daily experience, what laws may not be enacted? We have therefore no security against any encroachments whatever of an arbitrary ministry; nor have we any strong barrier to oppose to the invasion of a foreign enemy; for who will vainly expect that a people bereft by law of the means of self defence, and aliens in their native land, should rise to defend rights from which they are excluded, or a country which they cannot call their own? For where liberty is, there is our country.’

The black catalogue of penal statutes enumerated in this report was a disgrace to humanity; and we most sincerely rejoice at the late act of parliament, which has restored the Irish catholics to *nearly* all their rights and franchises.

ART. XIV. *An Argument on Behalf of the Catholics of Ireland.* By Theobald Wolfetone. 5th Edit. 8vo. 16 pages. Dublin. 1792. Reprinted by Order of the Society of United Irishmen.

MR. WOLFETONE informs us, that he is a protestant of the church of Ireland as by law established, and has again and again taken the customary oaths, by which the people of that church secure and appropriate to themselves all degrees and professions, to the utter exclusion of their catholic brethren.

‘The present state of Ireland is such, [adds he,] as is not to be paralleled in history or fable: inferior to no country in Europe in the gifts of nature, blest with a temperate sky, and a fruitful soil, intersected by many great rivers, indented round her whole coast with the noblest harbours, abounding with all the necessary materials for unlimited commerce, teeming with inexhaustible mines of the most useful metals, filled by four millions of an ingenious and a gallant people, with bold hearts and ardent spirits; posted right in the tract between Europe and America, within fifty miles of England, three hundred of France; yet with all these great advantages, unheard of
and

and unknown, without pride, or power, or name, without ambassadors, army or navy, not of half the consequence in the empire of which she has the honour to make a part, with the single county of York, or the *loyal and well regulated* town of Birmingham.

‘ These are, or should be, to every true Irishman, mortifying considerations: it remains to examine what can be the cause of our so shameful depression, to discover and to apply with temper and with firmness the remedy; and thus to restore, or if not to restore, to create a rank for our country, among the nations of the earth. The proximate cause of our disgrace is our evil government, the remote one is intestine division, which, if once removed, the former will be instantaneously reformed.

‘ It is necessary for the physician to know the disorder, and it is folly to conceal it from the patient himself. If he has the spirit of a man, he will hear the worst with intrepidity, and bear it with fortitude. Death is very terrible, but there are things more terrible than death. The misfortune of Ireland is, that we have *no national government*; in which we differ from England, and from all Europe. In England the king is resident, and his presence begets infinite advantages; the government is English, with English views and interests only; the people are very powerful although they have not their due power; whoever is, or would be minister, can secure or arrive at office only by studying and following their will, their passions, and their very prejudices: hence the interests of kings, ministers, and people, move forward in one and the same direction, advanced or retarded by the same means.

‘ But is it so with Ireland? What is our government? It is a phenomenon in politics, contravening all received and established opinions: it is a government derived from another country, whose interest so far from being the same with that of the people, directly crosses it at right angles: does any man think that our rulers here recommend themselves to their creators in England, by promoting the interest of Ireland, when it can in the most remote degree interfere with the commerce of Great Britain*?

‘ But how is the foreign government maintained? Look to your Court Calendar, to your pension list, to your Concordatum, and you will find the answer written in *letters of gold*: this unnatural influence must be supported by profligate means, and hence corruption is the only medium of government in Ireland. The people are utterly disgraced, and defied: divided and distracted as they are, and distrustful of each other, they fall an easy prey to English rulers, or their

‘ * If this be doubted, let the proceedings of last session with regard to the Arigna iron works, and the double loom be remembered, to each of which the smallest parliamentary aid was refused. Why? Because they might interfere with English interests; although the former would have kept 250,000l annually at home, the greater part of which goes to England; and the latter would at once have doubled the weaving power of the kingdom in the linen, silk, and callico branches. But above all let the memorable debate on the East India trade be recalled, when administration boldly threw off the mask, and told Ireland she should have no such trade, because it might interfere with the interests of England.’

Irish

Irish subalterns: the fear of danger is removed from administration by our internal weakness, and the sense of shame speedily follows it: hence it is, that we see speculation protected, venality avowed, the peerage prostituted, the commons corrupted. We see all this at the very hour, when every where but in Ireland reform is going forward, and levelling ancient abuses to the dust. Why are these things so? Because Ireland is struck with a political paralysis, that has withered her strength, and crushed her spirit: she is not half alive; one side is scarce animated, the other is dead; she has by her own law, as it were, amputated her right hand; she has outrun the gospel precept, and cast her right eye into the fire even before it has offended her: religious intolerance and political bigotry, like the tyrant Mezentius, bind the living protestant to the dead and half corrupted catholic, and beneath the putrid mass even the embryo of effort is stifled: when the nation is thus circumstanced, it is not to be wondered at, if even an administration of boobies and blockheads 'presume to insult, and pillage, and contemn and defy her.'

Mr. W. concludes this pamphlet, which abounds with bold and energetic sentiments in favour of general and individual liberty, by recommending an union between the protestants and catholics, and the junction of heart and hand in a reform, which is calculated to make Ireland 'free, independent, and happy.'

ART. XV. *A Letter to the Society of United Irishmen of the Town of Belfast, upon the Subject of certain Apprehensions which have arisen from a proposed Restoration of Catholic Rights.* By William Todd Jones, Esq. 3d. Edit. 8vo. 42 pa. Dublin, Byrne; London, Robinsons. 1792.

MR. JONES begins with combating the idea that had gone abroad of the eminent danger of the protestant tenures, in case the Roman catholics should be restored to their elective franchises: he affirms this to be, 'a panic inspired by interested men, unsupported by argument, and unfounded upon the authority of history;' and adds 'that it ought instantly and universally to be rejected by Irishmen, and finally returned to the English cabinet, that *storehouse of projects* for dividing, barbarising, and debilitating the island.'

After attacking a number of other rumours that had been industriously spread abroad, he enters into the great question of grievances, and expresses himself thus, on that subject:

'I maintain that the catholic is deprived of the most essential privilege of an Irishman, if the sect to which he annexes himself *can* be taxed by an assembly *in which that sect is not represented*.—I maintain that if a number of persons can be deprived of their lives or their property by any other body of people, *such persons are enslaved*; and whether it be by a nation or a monarch, is immaterial, the masters only are different, but the government is equally *despotic*. The Helots of Sparta were as much slaves as the bondsmen of the Turk, or of the West Indies; and I challenge writers to enumerate any power which the Spartan republic exercised over the *Helots*, which the English settler has not assumed over his Irish feudatory: the Lacedemonians sported with the lives of their *Helots*—in 1661, Roger William, at a gaol delivery at Waterford, was fined by Wogan, lord justice of Ireland, *five marks*, for killing one O'Driscoll, he being a "mere Irishman;" by which legal phrase was meant that he had no cross of English

English blood in him. (sir John Davis Hist. Reb.) I do not insinuate that the protestant of the present day may not be disposed to govern his *Helots* with a little more forbearance and humanity; but however mildly his despotic powers be administered, the servile state of the catholic is no less that of despotism.

• Let us then act wisely, discreetly, and affectionately by them, while we may:—they are weak by their circumstances, do not make them *strong* by their despair—The gradual increase of number and of opulence, has added strength to their force, but that force is willing to repose in the arms of their protestant brethren, unless it be provoked and awakened by insolence superadded to injury. The numbers of a people are not so formidable as their union, their hatred, their fury. If our dominion be founded only in our strength it can subsist no longer than their weakness; and it is evident that we shall hold the catholics by a better security, if we do not continue them in subjection; because we know that a free nation can support greater burthens, than nations *equally opulent* that are enslaved. No power, no management has ever succeeded to tax the latter as highly as the first, and the efforts of despotism of a single or half a million of tyrants, have ever produced only depopulation, and rebellion.

• Let us consider in time, at how much cheaper a rate, as well as one more consonant to the noblest feelings of the heart, the friendship may be acquired of a grateful, than of an exasperated people. Our brutal code may be construed to have succeeded for a century, *because it was endured*; but such ferocious laws, resembling the malevolent instigation of dæmons, were not at their formation, more inadequate to their object, *than they are now totally inefficacious to future security*. For, joined to domestic apprehensions, let us also be aware of the efforts of any *foreign tyranny*; of the attempts of external oppression: the greatest personage of his age, during the American controversy, maintained, that two millions of fellow subjects deprived of their liberty *must* in time become proper instruments for rendering slaves of the remainder; *nearer home* there may be a fatal justness in his observation. Those whom we uselessly, bigottedly, blindly, and insolently have diminished to vassalage, and have determined that they shall be continued in it, cannot always wish well to the freedom of their oppressors!!!

The labours of Mr. T. J. in the cause of the Irish catholics have been nobly remunerated by them, they having presented him, as we understand, with a thousand pounds sterling, on account of his spontaneous efforts in their behalf. s.

POLITICAL OECONOMY.

ART. XVI. *The Complaints of the Poor People of England: containing Remarks, I. On Government. II. On the Defects in the English Government, as to Representation. III. On the Ignorance of the Poor, and the Imperfection of the Laws. IV. On capital Punishments. V. On the Royal Household, and Public Expenditure. VI. On the Church. VII. On the Law-Courts. VIII. On the Army. IX. On the Navy. X. On Schools. XI. On Poor-Rates, and Poor-Houses. XII. On Public Hospitals. XIII. On Prisons. XIV. On Feudal and Seigneurial Rights, Labourers, and Manufacturers. XV. Address to the Friends*

Friends of Reform. xvi. *Balance of Opinions* 12mo. 246 pages.
Price 2s. 6d. sewed. No Publisher's Name or Date.

THOUGH the security and happiness of the people at large, and consequently of the labouring poor, who in almost all communities form the greater part of the whole body, are confessedly the great ends of government, the rights and interests of the poor have seldom had their due share of attention and regard; in the construction and administration of political establishments. Even in this country, where villanage is no longer known, and the poor man is, according to the true spirit of the constitution, equally under the protection of law with the rich, the condition of the poor is certainly much harder than might be expected in free and wealthy states. They have therefore just grounds of complaint; and the truest friends to their country are not those who endeavour to silence these complaints by oppression, or to smother them by misrepresentation, but those who state fairly the grounds and occasions of these complaints, and suggest judicious and effectual remedies.

This writer seems to have taken some pains to inform himself of the present state of the poor in this country: and he enumerates, with great freedom, many particulars in which he considers them as aggrieved and oppressed. We cannot detail the numerous observations which he makes under the several heads specified in the title. Suffice it to say, that the piece is evidently the work of a benevolent advocate for the poor, and a zealous friend of freedom. We select, as a specimen, the chapter on feudal and seignorial rights—labourers—and manufacturers: P. 183.

‘ I cannot forbear noticing some remains of that barbarous system, called feudal, which, though its severity is somewhat abated in modern times, has still left behind it many instances of oppression in Britain. The effects of this system, in roman catholic countries, are cruel and impious. Great families are divided—the younger branches of them are turned into beggars—and *religious* houses filled with praying nuns, and dreaming monks. In a small collection of poems, lately published, there is an allusion to the devotion of these *religious* houses: *—

‘ But see! a rev'rend form arise,
With beck'ning hands, and streaming eyes,
“ Where la Trappe's silent vot'ries weep,”
Or virgins midnight vigils keep:
The cloyster drear, the gothic gloom,
Break the dark distance of the tomb;
Ah! thither—restless rover flee,
And there sweet peace shall lodge with thee:
Vain boast of frantic zeal, and fullen care,
Praying 'mid sighs and groans, or musing in despair.’

‘ I have not words to express my horror at this cruel policy. In England the law of primogeniture makes the younger branches of rich families poor; throws them as pensioners on the public purse; forms them into creatures and tools of factions; or makes them fly

‘ * Poems, by G. Dyer.’

for shelter into the navy, the army, the law-courts, and the church, without courage, without knowledge, without piety. To see a family composed (suppose) of twelve children, living at the same table, formed into the same habits, and accustomed to the same connections, and then dividing, in future life, the one perhaps on an estate of twelve thousand pounds a year, the rest on a few hundreds, is offering violence to nature. To females, towards whom the present customs of society are on other accounts peculiarly unfavourable, and to whom, therefore, parental regards ought at least to have shewn impartiality; to females, I say, the law of primogeniture is peculiarly unfavourable. To this unnatural law are to be traced the prostitution of many young women of good birth, and the unsuitable connections which they have formed, merely to procure a maintenance.—If Mr. Paine had never written any thing, but a few affecting pages on this subject, he would have left impressions of respect on my heart, which no prosecutions will be able to obliterate.

Though the greater outlines of feudal vassalage were many of them removed, about a century ago in England, many of them, I repeat it, still remain. These prevent the improvement of land, which is best promoted on small estates, where proprietors cultivate the land, not for a lord, but for themselves. *Seignioral rights* are yet attached to almost every current of water—to mill-streams—fish-ponds—and forests; they are to be seen in the distribution of villages and farms; each of which has some seignioral impositions and claims between great and little lords. These *rights*, as they are called, of lords of manors and great land-holders, the remains of ancient vassalage, prove wrongs to the poor: they are to be reckoned among the circumstances that spread poverty among the lower ranks of people in the country. And since inclosures have prevailed, the great farmers and land-holders swallow up the less; hence the small farmer becomes a labourer; and hence the deserted village.

• Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade,
A breath may make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, is ne'er to be supply'd.

Goldsmith's Deserted Village.

• The day-labourers wages in Cambridgeshire, Huntingdonshire, and Bedfordshire, are but six shillings a week, and in many other counties this is the outside of their earnings. I have met with some, who have only five shillings, and a mess in the morning, (the poor man finding bread.) In Cambridgeshire, the shepherd's wages are five shillings a week.

• I was struck with the remark of a sensible and humane gentleman-farmer: pointing to some of his labourers, he observed, How comfortable is the doctrine of a future state to these poor fellows, who are little better than slaves in this!

• I do not profess to have any accurate rule of proportion, by which I can judge what a day-labourer ought to receive; and I know that many of the small farmers themselves are very poor. But I am sure a day-labourer ought to receive more; I am also sure, notwithstanding what I have said, that farmers can afford to give more. In Essex, I understand, and if I recollect right, in one or two other counties,

countries, the farmers have lately raised the labourers' wages a shilling a week. In the neighbourhood of London, I think, the labourer receives two shillings a day: here, indeed, living is dearer than in the country.

'The condition also of some poor manufacturers in our large trading towns, though in many instances better than that of the day-labourers, deserves consideration.—The large fortunes acquired in many of our manufactures, prove to me, that the price of labour is much under-rated. I do not see how the force of this rule can be evaded, viz. that the profits of the labourer should bear some proportion to those of the master. Let a conscientious, benevolent man turn his attention for a moment to the condition of our great manufacturers (who sit at their ease, and *only fetch their accorns*) contrast it with that of the men, who take the labouring oar,* and if he do not find cause for censure, I shall not think him possessed of a great stock of benevolence.

'The poor, I believe, seldom *strike*, as it is called, without reason; but when they do, the consequences may prove very serious. I saw an instance of this in a country where I lately was on a visit. The colliers had struck for more wages. The consequence was, coals became immoderately dear; and I was informed, that in a little time there would be none. This evil was increased by the season proving wet, by which the poor could get no *fire*, which, in the winter, they used for firing. It was God's mercy, however, that the season proved mild.

'A most serious evil it is (though not sufficiently considered) that our master manufacturers no sooner grow rich by their great gains, than they are apt to hasten to share the luxuries of the metropolis, and the splendor of the court, instead of benefiting the country by living in it. Incredible as it may appear, it is estimated that half the landed property of the country is spent in London, and a great part of the property acquired in Scotland and Ireland must be added to the stock. Hence we may easily account for the poverty of the country people in England, and particularly in Ireland and Scotland.'

From some internal evidence, we conjecture, that the public is indebted for this piece to the author of an *Inquiry into the Nature of Subscription*.

D. M.

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very valuable and learned notes, interspersing a few occasional remarks of our own.

The title of that collection of writings received by most christians as divine is *καινη διαθηκη*. The latter word, it should be noticed, admits of a two-fold interpretation: but the received sense of our English word Testament evidently does not correspond to the two-fold meaning of *διαθηκη*; and the passages where *διαθηκη* occurs convey rather the idea of a covenant than of a testament. Much has been said by scripture critics on this subject of late years; and it is desirable, that a sense so just and so reasonable, as that of covenant, should be made more general.—Michaelis's remarks are pertinent. Vol. I. p. 1.

‘As the word *διαθηκη* admits of a twofold interpretation, we may translate this title either The New Covenant or the New Testament. The former translation must be adopted, if respect be had to the texts of scripture, from which the name is borrowed, since those passages evidently convey the idea of a covenant; and besides, a Being incapable of death can neither have made an old, nor make a new testament. It is likewise probable that the earliest Greek disciples, who made use of this expression, had no other notion in view than that of Covenant. We on the contrary are accustomed to give this sacred collection the name of Testament; and since it would be not only improper, but even absurd to speak of the Testament of God, we commonly understand the Testament of Christ, an explanation which removes but half the difficulty, since the new only, and not the old had Christ for its testator.

‘The name of New Testament is derived from the Latin version, in which *διαθηκη*, even in those passages where contract or covenant is clearly the subject of discourse, is translated Testamentum. But this must be regarded rather as an harsh Grecism than as an error in the Latin Translator, who rendering a word, that admits in the original of the double sense of Will and Contract, used Testamentum in the same extent of meaning, considering testor to convey the idea of a bond. Whoever reads the ninth chapter of Genesis, in the Vulgate, will be convinced that the translator understood by Testamentum simply a covenant. *Eccē ego excito testamentum meum vobis*, (says God to those who were saved from the deluge). *Hoc signum testamenti mei, quod ego ponam inter me et vos et omnem animam vivam, et erit signum testamenti æterni inter me et inter terram* *. *Et memor ero testamenti mei quod est inter me et inter vos et omnem animam vivam.* This testamentum which God declares he will remember, is a covenant, never to destroy again the earth by a general deluge.’

With respect to the title of the writings of the New Testament, it was given neither by divine command, nor applied to

* * The word inter, from its reciprocal sense, evidently shews that testamentum here signifies a covenant.’

those writings by the apostles, though it was certainly adopted in very early ages. Mr. Marsh observes, Vol. i. p. 345. notes :

‘ Probably in the second century, for the word *testamentum* was used in that sense by the Latin christians before the expiration of that period, as appears from Tertullianus *adv. Marcionem*, lib. iv. c. 1. But the first instance where *καινη διαθηκη* actually occurs in the sense of ‘ Writings of the New Covenant ’ is in Origenes *περι αρχων*, lib. iv. c. 1. (tom. i. p. 156. ed. Benedict.) for though Clement of Alexandria (*Stromat.* lib. ii. tom. i. p. 444. ed. Potter) uses the expression *καινη διαθηκη*, it appears from the context that he understood it in the sense of covenant, not the writings which contain that covenant.’

With respect to the origin of the name of the New Testament, as derived from Jerom, Mr. Marsh observes as follows, in Vol. i. p. 345, 346. notes.

‘ But if the old Latin translator understood *διαθηκη* in the sense of covenant or bond, why did he use *testamentum*, and not rather *foedus* or *pactum* ; and is it not extraordinary, when a word admits of two senses, that a translator should adopt the term which conveys the former sense, if he intended to express the latter ? It appears from this very circumstance, that the old Latin translator actually mistook the meaning of *διαθηκη*, and rendered it by a word, which, though it corresponds to the Greek in one sense, is an improper translation of *διαθηκη*, at least in the Old Testament. This is confirmed by the authority of Jerom himself : for when he corrected the old Latin version, or rather versions, and published a new edition, he altered *testamentum* in the Old Testament to either *foedus* or *pactum*. See Sabatier *Biblia Sacra*, tom. i. p. 33. where the old Latin version, and Jerom’s corrected text, or as it is commonly called, the Vulgate, are printed in parallel columns. On the other hand, the learned father acknowledges in his commentary on Mal. ch. 2. that *testamentum*, as used in the old Latin version, must be understood in most places to signify a covenant ; but if it gradually acquired this and other senses in church Latin, no argument can be derived from this circumstance, that its introduction was not founded on error.’

Michaelis had observed, that whoever reads the ninth chapter of Genesis in the Vulgate will be convinced, that the translator understood by *testamentum* simply a covenant. Mr. Marsh remarks, notes, p. 346.

‘ This is an oversight in our author : for the quotation which he produces is taken not from the Vulgate, but the old italic. The distinction is of importance on the present occasion, because the very word, for which the quotation is made, is not used in this passage in the Vulgate. The mistake however is easy to be explained, as in Sabatier’s edition both texts are printed in the same page.’

We have quoted these notes of Mr. Marsh’s, not merely because they are just, but to show the complexion of Mr. Marsh’s notes, which are never doctrinal, but abounding with judicious

remarks and criticisms, with occasional strictures on Michaelis.

No writer perhaps paid more attention to the question which relates to the authenticity of the New Testament, than Michaelis. Some of those objections lately made by Mr. Evanſon, in his treatise on the Diſſonance of the four generally-received Evangelists, many of our readers will think provided for in Michaelis's Introduction; and will unquestionably receive what is said in this part of it as ingenious and important.

Our author is here led, by the nature of his inquiry, to examine the opinions of the ancient manichæans, who are treated with more liberality than they commonly receive, though not with more than they are entitled to.

It is to be lamented, that the question which relates to the authenticity of the New Testament should ever be superficially considered, though we do not mean to insinuate it is so here. However, it may by some be reckoned worthy of observation, that in those writings received as authentic we find no account of Christ's directing his disciples to write a history at all. The reason assigned by Luke is as follows: 'For as much as many have taken in hand to set forth in order a declaration of those things, which are most surely believed among us, it seemed good to me also,' &c. The objection of Faustus arising from the title, *Gospel according to, Ευαγγελιον κατα, &c.* may seem in the opinion of some to imply, that the four commonly-received gospels were rather made up after some original account, than that they are originals themselves: to say nothing of the improbability of men circumstanced as the evangelists were, except Luke, by birth and education, writing very correctly [according to some elegantly and classically] in the Greek language.

It is observed by Michaelis, that the books of the New Testament were not collected into one book before the end of the first century; and the learned Semler supposes, in his *Novæ Observationes*, that all the gospels were written after the epistles.—But what may be reckoned here worthy of observation is, that, if the writings of the apostolical fathers so called be indeed any of them genuine, which there is reason to doubt, they cannot be produced in testimony of the authenticity of our text, if for no other reason, at least for this, viz. their short quotations or references differ from the text of our copies. With respect to Justin Martyr, the first gentile christian writer, and whose writings, with one or two exceptions, are undoubtedly authentic, Mr. Marsh has himself observed, that, though he never quotes from a book of the Old Testament, without mentioning his author, yet he never mentions in particular either of the four gospels, or the names of the evangelists, and that what he quotes is taken from a book, entitled, *Αποπνευσματα των αποστολων*, which is the same as that called the Gospel according to the Hebrews, written in Palestine, and which was in general use among the christians of the east. Mr. Marsh admits that Justin cannot be admitted as evidence.

Admitting that Matthew wrote a gospel, that now received

as of divine authority has been said by some to be destitute of that precision, which we might reasonably expect from an authentic gospel. Besides, though Wetstein, Dr. Lardner, and many other moderns suppose, that Matthew's gospel was originally written in Greek, yet the subscriptions of the ancient versions, and all the christian writers of genuine antiquity, Papias, who lived A. D. 116; Irenæus, bishop of Lyons, who lived A. D. 178; Origen, who lived about 230; and Eusebius, who lived about 315, all hold forth that Matthew wrote in the Hebrew tongue. This also was the opinion of Michaelis. It has been said therefore by some to be a translation. A question has been asked, when was it translated, and by whom?—We do not turn these particulars into arguments, nor do we mention them as declaratory of any particular belief of our own, but merely as considerations, which, with some others similar to them, deserve discussion. Some additional remarks on these subjects might with great advantage be made by Mr. Marsh in the second part of this work.

The question relative to inspiration Michaelis has laboured with much ingenuity and precision, differing somewhat in this edition from his former sentiments. P. 72.

'The question,' says he, 'whether the books of the New Testament are inspired, is not so important, as the question whether they are genuine. The truth of our religion depends upon the latter, not absolutely on the former. Had the deity inspired not a single book of the New Testament, but left the apostles and evangelists without any other aid, than that of natural abilities to commit what they knew to writing, admitting their works to be authentic, and possessed of a sufficient degree of credibility, the christian religion would still remain the true one. The miracles, by which it is confirmed, would equally demonstrate its truth, even if the persons who attested them were not inspired, but simply human witnesses; and their divine authority is never presupposed, when we discuss the question of miracles, but merely their credibility as human evidence. If the miracles are true, which the evangelists relate, the doctrines of Christ recorded in the gospels are proved to be the infallible oracles of God: and, even if we admit the apostles to be mistaken in certain not essential circumstances, yet as the main points of the religion, which Christ commissioned them to preach, are so frequently repeated, their epistles would as well instruct us in the tenets of the christian system, as the works of Maclaurin in the philosophy of Newton. It is possible therefore to doubt, and even deny the inspiration of the New Testament, and yet be fully persuaded of the truth of the christian religion: and many really entertain these sentiments either publicly, or in private, to whom we should render great injustice, if we ranked them in the class of unbelievers.'

The first of these opinions Mr. Marsh judiciously corrects as follows: P. 377, 373.

* Even this is a matter of doubt; for the value of a diamond

depends not on the genuineness of the gold in which it is set, nor is truth affected by the instability of the vehicle in which it is conveyed. Could it be proved that the books of the New Testament were not written by the persons to whom they are ascribed, it would be no necessary consequence that the religion itself were a forgery. The truth of christianity might subsist without a single record; for who would undertake to demonstrate, that, if the New Testament were annihilated, our religion would therefore cease to be true?

Michaelis's sentiments on inspiration are expressed in a way of inference, as follows: p. 74.

'Inspiration is not absolutely necessary to constitute the truth of the christian religion, but it is necessary in order to promote its beneficial effects. If the parts of the New Testament are inspired, they make collectively a single entire work, in which the doubts arising in one passage are fully explained by another: but if the several parts of the New Testament are not inspired, the chain by which they hang together is destroyed, and the contradictory passages must occasion anxiety and distrust.'

In the following paragraph, p. 75, he observes, that 'to the epistles inspiration is of real consequence, but with respect to the historical books, viz. the Gospels, and the Acts of the Apostles, we should really be no losers if we abandoned the system of inspiration, and in some respects have a real advantage. We should be no losers, if we considered the apostles in historical facts as merely human witnesses, as Christ himself has done in saying, 'Ye also shall bear witness, because ye have been with me from the beginning.'

This paragraph was inserted in this edition, after our author had altered his opinion on this subject; and the former paragraph remaining uncorrected, the latter appears a little unconnected and contradictory.

On the *language* of the New Testament, Michaelis considers the reason of its being written in Greek; Hardouin's opinion of a Latin original; compares the Hebraic Greek of the New Testament with that of the Septuagint; considers the hebraisms, rabbinisms, syriacisms, chaldaisms, arabisms, idioms of Alexandria; the peculiarities of Paul's writings; words of Persian origin, Latinisms, and certain idiotisms, or such words and phrases used in common life, though not received into writings or public speeches. Here, as in every other part of this work, Michaelis and Mr. Marsh display a great variety of erudition, and convey very important instruction.

An inquiry into the ancient versions of the New Testament is of the utmost consequence to the theological student; but we apprehend, it is too often considered as the exclusive province of men of literature; yet a mere English reader may, in our opinion, derive very important assistance from this source; a moderate acquaintance with the respective characters and merits of the ancient versions being often necessary to estimate the worth of many remarks that occur in well-informed critics and commentators;

tors : and serious and inquisitive christians, who may not be able to avail themselves of the learned labours of Sabbatier, Blanchini, Wettstein, and Kutter, as well as those who are by profession students and critics, may receive much important information from this part of Michaelis's introduction.

An inquiry also into the antiquity, the value, the origin, and various migrations of the Greek manuscripts of the New Testament, is of the greatest importance to scripture students, and may also be of similar use to ordinary christians, with ancient versions. Of these manuscripts, the most celebrated are the Alexandrine, containing the Old and New Testament, preserved in the British Museum, of which a *fac simile* has been given by Dr. Woide; and the Cambridge manuscript, containing the four Gospels and the Acts, given by Theodore Beza to the University of Cambridge, of which a *fac simile* has been lately made by Dr. Kipling*. Michaelis, Dr. Woide, and others, thought the Alexandrine manuscript was written at Alexandria. Mr. Marsh, following the authority of Matthæus Mutris, an inhabitant of Cyprus, and deacon of Cyrillus, seems to think it was found and written in Mount Athos, on which were two and twenty monasteries, where monks employed themselves in writing Greek manuscripts.

Dr. Kipling, in the prolegomena to his *fac simile*, hath endeavoured to show, that the Cambridge manuscript was written in Egypt. Mr. Marsh holds a different opinion on this subject, and we think with reason. Dr. Kipling's reasons, however, and the objections that might be made to them, do not enter into Mr. Marsh's observation. Indeed, Mr. Marsh's translation and notes were published previous to the publication of the *fac simile* of Beza. What Mr. M. says upon this subject is delivered with his usual judgment and good sense.

Chapter the ninth relates to the quotations from the New Testament in the works of ecclesiastical writers. The following remarks from Michaelis we lay before the reader, not merely as being important and just, but to show that Michaelis is not one of those superficial critics, who condemn in the gross; and resembles not that class of ecclesiastical writers, often ill-informed, but oftener self-interested, who, one after another, have been falsifiers of heretics; but a critic possessed of that true liberality, that usually accompanies superiour talents.

Whether the cause of truth have been most injured by the frauds of the orthodox, or by those of the heterodox, is a point perhaps not yet settled; this, however, is certain, that they have both in their turn been guilty of slandering each other.

* 'The third kind of evidence,' says Michaelis, Vol. II. p. 362, 363, 'which may be produced for or against a reading, consists in the writings of the ancients, in which passages are quoted from the New Testament.'

'The first persons, to whom our attention is usually directed on examining this kind of evidence, are the ancient fathers, and to this species of readings is usually given the title of "Readings from the fathers," because recourse has been principally had to

* For an account of this work, see our next Review.

their writings. But they are not the only authors which are used for this purpose; for orthodoxy is not considered as a necessary qualification in these cases, and we need only examine, whether the quoted authors are possessed of critical knowledge, and alter not the New Testament merely on theological conjecture. Even the quotations of Marcion are of importance to a collector of various readings, because many of them might be grounded not on a theological hypothesis, but on the authority of manuscripts: for it is an undoubted fact, that the heretics were in the right in many points of criticism, where the fathers accused them of wilful corruption. There are passages, in which Marcion is a very important evidence, for example, when he and Origen omit Luke xi. 2—4, *καὶ ἐπὶ τῆς γῆς . . . ἀλλὰ εὐσταθίας ἀπὸ τῆς πίστεως*, Origen is a surety to us, that this omission is not to be ascribed to Marcion's heresy, and Marcion's evidence informs us, that the passage was wanting in copies of the Greek Testament in the second century. It may be observed in general, that orthodoxy and heterodoxy have little or no connexion with matters of criticism, because the question relates not to articles of faith, but to facts, that is, to the readings that did or did not exist in the manuscripts of any particular age: and if the evidence of all but the orthodox fathers is to be rejected, we shall have very few substantial witnesses remaining. For though the catholic church speaks of a very great number of orthodox fathers, yet very few will be found, if examined by our own creed, who were free from error.

‘Even the adversaries of the christian religion are quoted as evidence for a reading of the Greek Testament. When Porphyry accused the evangelist of falsely ascribing to Isaiah the words, “I send my messenger before thee,” he must have undoubtedly found, in his copy of the Greek or Syriac Testament, Mark i. 1. *ὅς γὰρ ἔρχεται ἐν Ἠσαΐα τῷ προφῆτῃ*. I have purposely chosen this example, because Porphyry's testimony is here of great consequence: for without it the suspicion might arise, that this erroneous reading had been transferred from one of the Latin versions, into those six Greek manuscripts in which it is found, since five of them are generally supposed to latinize. But as this passage was an object of Porphyry's ridicule in the third century, it must have stood in Greek manuscripts, before the Latin version can be supposed to have had any influence on either the Greek or Syriac Testament.’

The same liberality shows itself in the chapter on conjectural emendations of the New Testament. P. 391, 392.

‘All things, however, considered,’ says Michaelis, ‘I would not undertake to banish conjecture entirely from the criticism of the New Testament. I feel very strongly the weight of one of Wettstein's proofs, though he has not given it the whole force of which it is capable. He says, p. 855. however inimical the clergy have been to the use of critical conjecture, they have not been able themselves to refrain from alterations in the sacred text, which are supported by no authority, and adds, *cum ventum ad verum*

verum est, ratio moresque repugnant. Now the practice of the ancient theologians and fathers, which he alleges in support of his argument, does not appear to be of great weight; for those ancient writers were not in possession of such a collection of various readings as we are. And yet there are certain passages in the Greek Testament, in which I can hardly refrain from the use of critical conjecture, in opposition to the authority of all our written documents; some of which passages the reader will find in my Exposition of the Epistle to the Hebrews. If it is asked, why I would admit in those cases the right of critical conjecture, in opposition to written authority, I answer, because the text itself, after all the pains which have been bestowed on it, still seems to be sometimes faulty, or at least to be capable of an alteration, that would be more suitable to the context, and better adapted to the design of the writer. For instance, I cannot read Rom. viii. 2. without supposing that the apostle wrote, *ο γαρ νομος τε πνιματος ΚΑΙ της ζωης εν Χριστω Ιηση υλευθερωσε με απο τε νομου της αμαρτίας και τε θανάτου*, because the antithesis would be then complete, and a sense would be expressed that is suitable to the design of the apostle. In short, it appears to me, that there are some few passages in the New Testament, which, in the language of criticism, are called *loci affecti*, passages, in which we have hitherto been able to derive no assistance, either from manuscripts, fathers, or versions, and which demand therefore the aid of critical conjecture.

We lay no particular stress on the criticism itself here introduced, but produce the passage as a specimen of Michaelis's opinion of scripture criticism.

In laying before the reader this imperfect sketch of an elaborate work, we have made frequent reference to the notes, as well as to the introduction, because the former, though separated from the body of the work, being subjoined at the end, compose a considerable part of these volumes, nearly one-half. With respect to Michaelis himself, we have observed in a former Review, that his introduction is to be considered as a work of pure criticism. All that relates to doctrine in these three volumes is said, by the way, within the compass of a page. On this subject perhaps we might differ somewhat from Michaelis: we cannot, however, forbear observing, that such inquiries as the following would not have been wholly foreign to a work even of pure scripture criticism, viz. how far the New Testament is to be considered as a *history* of what happened at a particular time, and how far the *canon* is to be considered as an *invariable rule*; how its general truths and practices are to be distinguished from local ideas and customs; in a word, how far the measure, that was adapted to the first ages, is *sui*ted to all christians, at all times.

Some of our readers probably, from a hint or two dropt in the course of this work, might differ from Michaelis on these subjects. We also profess ourselves to differ, in some particulars, from Michaelis. But whatever might be our opinion as to *doctrines* and to *forms*, it would not diminish our judgment of the author's talents and erudition, or of the general good tendency of

of this work than which, including at the same time the notes of the editor, it would be difficult perhaps to find a work of scripture criticism, that displays greater talents and erudition, and which is better entitled to the attention of theological students and serious christians of all denominations.

Of the manner of Mr. Marsh's conducting himself in his corrections of Michaelis a judgment may be formed by the following declaration. Preface, p. xi, xii.

'Perhaps,' says he, 'it will be thought to favour of presumption, that I have often ventured to call in question the opinions of our author: but as no man is exempt from the danger of mistake, and neither the most profound erudition nor the clearest understanding can at all times secure us from error, it may be naturally expected that various passages even in the writings of Michaelis must be liable to objection. Though impressed with the most profound veneration for the memory of a man, who is now no more, of a man, whose name will be ever uttered with respect, as long as learning is an object of esteem, yet the duty, which we owe to truth, is superior to that which can be claimed by the greatest names, or the most exalted characters. Unbiased therefore by prejudice, and with a freedom, to which every writer is entitled, I have carefully examined the assertions and opinions of our author, and wherever they appeared to be erroneous, I have stated, as clearly as I was able, the reasons which induced me to dissent. I submit, however, the whole to the decision of the reader; and whatever mistakes I have made, for in a work of such extent as the present, mistakes are unavoidable, I shall not be ashamed, as soon as they are pointed out with coolness and candour, to acknowledge and retract them.'

A. Y.

Fast Sermons, &c.

ART. XVIII. *A Sermon preached before the honourable House of Commons, at the Church of St. Margaret, Westminster, on Friday, April 19th, 1793; being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of Solemn Fasting and Humiliation.* By George Isaac Huntingford, S. T. P. Warden of St. Mary's College, Winchester. 4to. 26 pages. Price 1s. Walter. 1793.

THE importance of religious principles to the preservation of social order and happiness is in this ingenious discourse clearly and forcibly stated; the present condition of France is adduced as a proof of the hazard of weakening these principles; and a serious regard to the scriptures is recommended, as the best method of cherishing that sense of piety which is the surest foundation of rectitude of morals. The discourse is ably and elegantly written, and there are few persons who will not give their hearty assent to it's general doctrine. But many, who are true and zealous friends to their country, will be of opinion, that the author indulges unnecessary fears, when he intimates an apprehension, that on the supposition of the success of our enemies, evils threaten us no less dreadful than the loss of all rights, all order, all liberty, all government, all religion.

ART. XIX. *The Story of Abimelech, a Lesson to Conspirators; a Discourse, delivered on Occasion of the General Fast, April 19th, 1793, at St. Magnus, London Bridge, in the Morning; and at St. Saviour's Southwark, in the Afternoon: By David Gilson, M. A. Curate.* 4to. 24 pages. Price 1s. Rivingtons. 1793.

THIS sermon has at least the merit of originality; for it is written in a style of which it will not be easy to find the model. By the help of frequent parentheses, abrupt transitions, and numerous egotisms, the preacher assumes the tone of great familiarity; at the same time, by means of unnatural inversions of construction, and an uncommon application of terms, he occasionally throws an air of stiffness over his composition, which ill suits it's general character. In matter, however, this discourse has not equal pretensions to novelty. The author revives the *old*, and we trust generally exploded doctrine of the *divine right* of kings; maintaining with respect to republics, that 'there is nothing of the sort unmarked with the disallowance of heaven, in the Old Testament or the New:' and, with the *old* persecuting spirit which has been more destructive to mankind than famine or the plague, he consigns the whole body of modern reformers, if not to the flames, to perpetual slavery. We shall be pardoned, if we do not take our leave of this singular discourse, without making two short extracts from it; the one to exemplify the peculiar character of the language; the other to show the writer's spirit, and give the reader an idea of what might be expected, if the world were again to come under the dominion of intolerant priests.

In paraphrasing the story of Abimelech and applying it to the present times, the writer expresses himself thus: P. 17.

"And Gaal the son of Ebed said, who is Abimelech, that we should serve him?—And would to God"—'for even the assassins of those days were not professed atheists!—"would to God this people were under my hand—then would I remove Abimelech." What a proof is here adduced, even from the annals of anarchy, that there is "nothing new under the sun!" When this audacious *Reformer* set his wits to work—to ferment the evil leaven that soured the subject lump, some extraordinary lightening of the weight of it, might naturally be expected in promise; but no such thing we find, either in prospect or effect. "Would to God this people were under *my* hand," is the big-swollen ebullition of every windy bladder of ambition; but where is the mighty change of advantage, to those who choose wholesome air, when one swollen bladder bursts into another as filthy—and all the benefit of circular commotions rests in being tied to the endurance of the same vapours—that suffocated heretofore'—

Afterwards, exhibiting the French nation as a warning to Britain, he says: p. 20.

'The same impieties and vices, entertained and tolerated here, would assuredly bring on us similar ruin. Let us beware of the cunning of the devil; of the craft of his servants. It is their united endeavour to convince us, that because we "are not destroyed," therefore "we have not sinned." Be not ye, my brethren, so misled. Avoid this error, and avoid another, which the experience of every day urges

me to put you on your guard to shun. There are now a set of men; among us, who, like the "abiding Canaanites," are a "thorn to our sides;" who are confounders of all civil polity; who are universalists in religion. Did the spirit of our fathers actuate their sons, did we seek the countenance of the Lord to smile on our goings, we would have the wisdom and the resolution, to make these Gibeonites submit to the fate for which their dastardly falsehood fitted them—to be "hewers of wood and drawers of water," as long as they remained among us—evidences of our indiscretion, and memorials of their own deceit. "We are citizens of the world," say they, "and every man should claim and enjoy the fullest liberty of conscience." These are specious words: and the harm they do to this country, is connected with a tale of woe. Examine them with the least attention; and they will be found to compose a Frenchman's—and an infidel's creed. To say an "infidel's creed," may be termed preposterous; but it is not more so than is our folly in admitting such to disgrace our society. Unable to conquer us otherwise, it is the craft of these dissemblers to outwit our understandings. Could we on this subject, could we—Here—on any, be otherwise than grave, we might well ask, if these "consciences"—of whose "tenderness", we have heard so much—are not proved—when opportunity is granted—rather of an *absorbent* nature; to swallow any thing for their own convenience; for the convenience of the whole world besides—to render nothing back? To care for every country alike, may be the favourite enthusiasm of slaves—to whom no country is dear: When it comes to be the enthusiasm of Britain, may I be wrapt in its dust!

We leave our readers to make their own comments upon this extraordinary passage.

ART. XX. *A Sermon preached on Occasion of the General Fast, April 19, 1793, in the Parish Church of St. Leonard, in Bridgnorth.* By William Corser, A. B. 4to. 19 pages. Price 1s. Gilt. 1793.

THE present calamities of France are here pronounced to be judgments from heaven, for it's multiplied acts of injustice and cruelty; but at the same time it is acknowledged, that the war in which we are engaged is also a visitation for our sins, the calamities of which can only be averted by repentance and reformation. Whatever may be thought of the theoretical doctrines of this discourse, the practical application is certainly good.

ART. XXI. *Two Sermons, preached at Gray's-Inn Chapel; on Friday, April 19, 1793, being the Day appointed by Authority for a Public Fast; and on Sunday, April 28.* By Walker King, D. D. and F. A. S. Preacher to the Honourable Society of Gray's-Inn. Published at the Request of the Bench. 4to. 38 pages. Price 1s. 6d. Rivingtons. 1793.

THE author of these discourses expresses great abhorrence of modern theories, and dreadful apprehension from their propagation; considers this as a sort of epidemical and contagious evil; and recommends, as the only effectual preservative, the cultivation of the principles and
habits

habits of religion, particularly the regular observance of religious institutions. Among other proofs of the decline of religious zeal, he mentions with regret the discontinuance of the practice of building magnificent churches. P. 35.

‘ Among the monuments of arts, which have been raised in our time, the theatres, which have been built and rebuilt, the places of public amusement, or private elegance, of every kind which rise around; what one edifice of more than ordinary structure is to be seen to invite to prayer, and to raise the mind to a nobler devotion? Rich, prosperous, luxurious, powerful, as the nation is, what church have we raised worthy of the Deity? Nothing in materials, or in workmanship, nothing in elegance or in durability, superior to a warehouse: nothing but hovels of brick, built upon speculation, upon trading principles, for the mart of religion.

‘ The last century has left us noble monuments of its piety. We are shamed by the works even of our gothic ancestors, many of which are yet preserved, and many decorate the land even in their ruins. And yet, methinks, this is not an unworthy employment of the national wealth. By this also the arts would be encouraged, and the mechanic employed, and the blessings of providence diffused. Here would be seen unostentatious splendour, pomp without pride, and magnificence devoid of luxury. Here would expence be proportioned to the value of the object. The people would learn its true dignity in these publick mansions: the rich would tread with reverential awe, and the poor man would walk in the temple of his God with erected but unassuming aspect, submitting to that unequal distribution of private fortune, which gave him so large a share in the publick grandeur.’

When the increase of religious zeal shall have filled those magnificent structures which the piety of our ancestors has provided, it may be time to think of expending the public money in building more churches.

ART. XXII. *Civil Mandates for Days of Public Worship, no Argument against joining in it.* By John Simpson. 8vo. 20 pages. Bath, Cruttwell. 1793.

SOME persons having objected to the observance of a national fast, on the general ground that it is inconsistent with the regard due to Christ, as the sole lawgiver of his church, to assemble for religious worship on a day authoritatively appointed by the civil power for this purpose; Mr. Simpson, in this pamphlet, undertakes to obviate this scruple. The sum of his argument is, ‘ that, where no direction is given in the New Testament, every one is at liberty to follow his own judgment; that the royal proclamation not extending to dissenters, they may voluntarily assemble for worship on the day in which the church of England is required to observe a fast, without incurring the charge of having acknowledged an unchristian jurisdiction; and that the objection upon which this scruple is founded, might be urged with equal force against reading the common translation of the bible, “ appointed to be read in churches,” and even against the ordinary worship on Sundays, both public and private.’ The pamphlet is written with great perspicuity and correctness, and bears evident marks of a candid and liberal spirit.

ART.

MISCELLANEOUS.

ART. XXIII. *A Trip to Holy-Head in a Mail Coach with a Churchman and a Dissenter, in the Year 1793.* 8vo. 137 pages. Price 2s. Law. 1793.

THIS publication seems intended to give such a representation of the principles and conduct of the protestant dissenters, as may serve to remove the prejudice which has of late, very unjustly, been raised against them, as a disloyal and seditious body. The dissenter, in this mail-coach conversation, is the chief speaker. He explains to a churchman, hitherto ill-informed on these subjects, the nature and extent of the toleration act of 1689, the grounds of dissent, and the principles upon which a further extension of toleration was solicited and obtained in 1779. With respect to the political principles and conduct of dissenters, their advocate maintains, that they have always been firm friends to the British Constitution, and to the present royal family; that there is no ground for charging them with having had a principal concern in bringing on the American war; that they are peaceable citizens, and desirous only of such temperate reforms as may tend, not to destroy the constitution, but to restore it to its natural and proper vigour; and that, as a body, they are not answerable either for the indiscreet zeal of some individuals among them, or for the institution and the operation of promiscuous societies formed on principles purely political.—The business of the application to parliament for the repeal of the corporation and test laws is next brought under discussion. A general view is taken of the history and nature of these laws, of the reasons for their repeal, and of the manner in which the application for this repeal was made. In the result, the dissenter concludes, that, though the business was, in some instances, conducted with an imprudent degree of vehemence, the petition ought to have been granted. Lastly, the dissenters are vindicated in the joy they expressed at the commencement of the struggle for freedom in France, and exculpated from the charge of having as a body, or generally as individuals, contributed towards raising a spirit of disaffection to government.

This piece, which seems to be the work of a moderate dissenter, is written in a conciliatory strain, and may, perhaps, produce a good effect: but the writer has censured too freely some of the ablest defenders of civil and religious liberty, and shown too tame a spirit of submission to injurious and oppressive restrictions of the press. If writers be not at liberty to canvass the characters of past kings, and the measures of existing administrations, and to propose any theories, which they judge may be conducive to the public good; there is an end of all political improvement—of all civil freedom. M. D.

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